



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



AN

A 410/56



~~collegio di S. Giorgio~~

AN ADMIRABLE  
METHOD  
TO LOVE, SERVE  
AND HONOVR THE  
B. Virgin MARY.

*With diuers practicable Exer-  
cises thereof.*

All enriched with Choice Examples.

Written in Italian by the R.F. ALEXIS  
DE SALO, Capuchin.  
*M. i chavigade.*  
And Englished by R.F.



By John Cousturier.



M. DC. XXXIX.

Any Publishing by R.H.



By John Conymier.

M.DC.XXXIX.



TO THE NOBLE  
AND VERTVÖVS LADY  
the Lady Audley.

**A**DAM,

I present you  
with this  
translation,  
not to remaine in your hands,  
but through them to passe on  
to the publick. So shall it dou-  
bl,

bly bee aduantaged : First,  
more gratefully accepted of,  
comming immediatly from  
one so worthy as your self,  
and next be beleeuued Worthie  
the acceptation, that I dare  
offer it to your sight, so wel  
verst in al the Original  
Languages. So, Madam,  
goe my obligations multi-  
plying to the Infinite, whilst  
I cannot think of paying you  
one curtesy but I receive for  
it two ; The whilst I must  
ever remaine.

Your most obliged, R. F.



A S V M M A R Y  
of the whole contense of  
this present Booke, for the  
Readers better compre-  
hension thereof.



HE whole scope of this present Treatise is no other then to teach in a deuout and excellēt manner how to Reuerence and adore with profound Inclinations our B. Lady and mistrisse the Queene of Heauen; as a preparatiue to which, we haue indeauoured to declare,

ā 3 her

## Summary.

her heroical vertues, greatnesses, excellencies and sublime prerogatiues : And by the way is to be considered that although Adoration be peculiar to God alone, yet according to diuines distinction thereof, it also may be appropriated to the B. Virgin, to Angels, and other Saints and thereby become common to God & Man. As we may cleerly gather from divers passages of the holy Scripture as namely in Paralip. chap. 26. when it is sayd ; *And they inclined and adored first God, and afterwards the King.*

These Adorations then admit a three-fould distinction of Latraria , Dulia , and Hyperdulia , where of the first is proper vnto God alone , in regard of his infinite and increated Greatnes ; the second

## Summary.

second hath reference to such creatures as aduance in sanctity and glory aboue the rest , which sanctity and glory arriuing in any ~~on~~ to more sublimity ( as in the B. Virgin ) with the more sublime honour of Hyperdulia, consequently we are to reuerence them: But before we proceed to the exercise of this Adoration we prefix an exhortation to deuotion towards her, and declare five Priviledges, her seruants are indowèd with al, setting down ( as preamble to the worke) those conditions and qualities which are requifit in her deuots. Then we pass to the explication of these Adorations, in the first Chapter, declaring their excellency , in the second how grateful and acceptable they are to the B. Virgin ; and in the fower fol-

## Summary.

following ones, fower fortible  
argumēts are established to prove  
her deserving that adoration. The  
first deduced from her being the  
Mother of Almighty God. The  
next for her being elected aboue  
all other Saints, and all the Quires  
of Heauen. The third for her so-  
veraine power and authority,  
over al Creatures. And the fourth  
and last for her being an affectio-  
nat Mother unto vs al. Then we  
coime to the practise of these  
Adorations, (or Genuflexions) shewing  
how they are devoutly  
to be performed, as wel in the  
interiour as exteriour, and here-  
vpon we take occasion to inlarge  
our discourse touching the Ado-  
rations due to God, to his Blessed  
Saints and Angels, &c. Employ-  
ing the remaine of the following  
Chapters.

## Summary.

Chapters , in setting down diuers practical wayes of honouring the B. Virgin applying to euery on its proper Reuerence and Adoratiōs: but principally we insist vpon those twelue sublime prerogatiues of hers , prefigured by the twelue Starres , in her crowne of which S. Iohn in his Apocalips make mention.

Now this aduertisement is giuen to al that although the choice of many exercises of adoratiōs be proposed in this present worke, notwithstanding they are only to fix on , which they may find most gust and comfort in , and especially to beware of entergizing to much at once least they become thereby but more negligent in performance of them, and a too precipitious desir of coming  
av soon

## Summary.

soon to end, make them but hast too much upon the way, and performe them without fruit and deuotion.

Wherefore we councel rather to make choice of some few we may perforne with mediocrity of deuotion, then of many with danger of tepidity & distraction. Notwithstanding when any feast occurs, vnto which we haue a particular deuotion (as those of our Blessed Sauiour his Mother or the like) we may then multiply our Genuflexions to a hundred a day, (for example) or a thousand distributed equally to seueral dayes or nights of the octauie as we please, as we shal more largely declare in the following Treatise by the assistance of Almighty God, and the fauour of his

## A Summary.

his holy Mother , al which we  
dedicat to the praise of God from  
whom al Good proceeds , to the  
Blessed Virgin his most holy Mo-  
ther , and to Saint Francis our  
Glorious Patriarch;



A

The Ordination of  
A TABLE OF THE  
Chapters contained in  
this Booke.

**O**R pious exhortation to be de-  
uoted to the queen of heauen.

The first Priuiledge. How af-  
fectionnat the Blessed Virgin is to  
aldeuous Christians who serue and  
honour her with humble reverence,  
page. 1.

The second Priuiledge. Is that  
the B. Virgin is most Liberal and  
accustomed to bestow frequent gra-  
ces and fauours on her seruants,  
page. 19.

The third Priuiledge. How the  
B. Virgin

# A TABLE.

B Virgin helps and comforts her  
faithful seruants in their affli-  
ctions, page. 1039.

The fourth Priuiledge Of the  
deuout to the B. Virgin, which  
is to haue her in heauen for their  
assured Aduocacye page. 553

The fifth Priuiledge How the  
mother of God saves her deuout ser-  
uants, and renders them worthy of  
eternall life, pag. 73.

Of the second condition, which  
the deuout seruant of the B. Vir-  
gin ought to haue, which is cha-  
rity, pag. 1039.

The third Condition: which is  
requisite in the honourers of the B.  
Virgin, of cleaneſſe and purity  
of

# A TABLE.

- of mind, pag. 43
- The fourth Condition, requisite  
in the seruants of the B. Virgin,  
for the conseruation of this purity  
of hart, which is the frequentation  
of the Sacramentes, especially of  
that of Confession, pag. 173
- Of the excellency of those Reue-  
rences we are to exhibit in honour  
of the Queen of heauen, pag. 222
- How acceptable to the B. Vir-  
gin these reuerences and adorations  
are, page. 235
- That the quality of Mother of  
God obliges both men and Angels  
to the adoring of her, pag. 250
- How we ought to reverence and  
adore the B. Virgin in regard of  
sublimity.

# A T A B L E.

sublimity of her glory above al other  
Saines, page. 266

That we ought to adore the B.  
Virgin, for that she is the soueraine  
Lady of al creatures both in earth  
and heauen page. 282

Of the great honour we owe to  
the B. Virgin, for her being our  
most deare and merciful Mother,  
page. 303

How the aptest time for the ex-  
ercise of these devotions, is the par-  
ticular feasts of our B. Lady, p. 332

Of the feasts of our Saviour  
Christ, page. 342

Of the feasts of Saines page. 354

Of the adoration of the An-  
gels, page. 362

The

# A T A B L E.

The practising of honouring and  
reuerencing the Angels: saying as.  
followeth, pag. 384

Of the honour and reverence we  
owe unto our Angel Guardian,  
pag. 391

In what manner we are to proceed  
in the exercise of those Ado-  
rations, worthily to honour the  
Mother of Alm. God, page. 415

How in the like manner we are  
to reuerence God, as also the Saints  
in Heauen, page. 424

How, chefe genuflexions may  
devoutly be exercised before any  
Image of our B. Lady, page. 433

The Renerences we are to make  
in saying our Beads, page. 448

Remar-

# A T A B L E.

Remarkable Instructions, how  
to say the Beads, extracted out of  
the second Tome of Navarr's Com-  
mentaries, and others Authors  
page. 462

How alternatim, or, by turns,  
we may say our Beads, page. 467

Of the most excellent devotion,  
of the Rosary page. 472

Twelue most notable Adora-  
tions to be made in the honour and  
memory of twelue dignities & pri-  
uileges bestowed on the blessed  
Virgin by Alm. God answerable  
to the twelue Starrs, which go to  
the composing of a crowne for her  
most sacred Head, p. 497

The declarations of the first Starr  
pag.

# A TABLE.

PAG.	
	490
The second Starr declared, p.	494
The declaration of the third Starr, p.	499
The fourth Starr declared, p.	504
The declaration of the fifth Starr, p.	521
The sixth Starr declared, p.	527
The declaration of the seventh Starr, p.	534
The eighth Starr declared.	529
The declaration of the ninth Starr, p.	537
The tenth Starr declared, p.	545
The declaration of the eleventh Starr, p.	552
The twelfth Starr declared,	560
Another sort of Adoration, which	

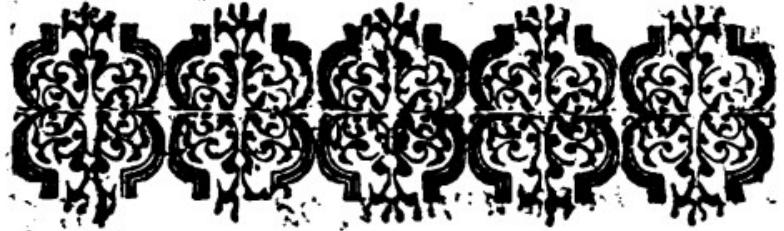
# A T A B L E.

which for the greater variety of the  
devout seruants of the B. Virgin;  
I haue heere annext, pa. 566

Truevle Reverences correspont-  
dent to the B. Virgins 12, prerog-  
atives, pa. 569

An excellent way of adoring  
the B. Virgin in rememb'ring the  
joyes vvhich she had heere, p. 579

Of the interiour Reverences  
we are to exhibit to the glorious  
Queene of heauen, and of the place,  
time, and occasion of exercising  
them, pag. 590



# AN ADMIRABLE METHOD TO LOVE, SERVE and Reuerence the Glorions Virgin Mary our B. Aduocate:

*Or a pious Exhortation to be deuoted  
to the Queene of Heauen.*



EVERY faithful Christian is to indeauour to his vtermost to become deuot and duly resighned to the seruice of the Glorious Queene of Heauen whom the Angels serue the

the Arch-Angels; adore ; the Thrones honour, the Cherubins and Seraphins respect, and in fine the highest aduanced in the Court of Heauen account it their Glory to make Court unto Knowing how aduantagious her fauour would be to them, for if a Courtier heer accounts it for so high a felicity , to haue the glory of possessing the heard of some great Princesse as promissing himselfe great honours and dignities from thence, and how much more , if besides all this he were assured of that dearer place in her memory as shee could refuse him nothing but if he chaunced to fal into disgrace , would vindertake his defence & reconcile him with his Prince againe free him from the punishments he had merited , obtaine

obtaine his repeal if he were banished from the Court, and not only restore him to his former estate againe, but aduance him higher then ever he was before, what a blessing what an excesse of Joy would this fortunat fauourit receiue from thence what would he do, or rather what nor do in gratitud for so great an obligation? what meanes what sort of seruices would he most inuent to honour her, whilal assueredly both night & day, he would haue no other thought then how to expresse his thankfullnes to her in some particula[m]t manier, and then would be no danger so great, no seruice so painful he would not, go through with it, to maintaine himself in her better graces stil.

And yet farr more happy a thou-

thousand times are the seruants & fauourits of the Queene of Heauen, in that they are assured she is perpetually mindful of them that she beates them an vnequald loue, that they may hope the Greatest of fauours from her and that she cannot be wanting to them in their afflictions that as a faithful Aduocate she doth Embrace their protection in al occurrences, that she prevails her self of al occasiōs to render the Eternal king her B. Sōne propitious to them; and what is most of al deliuers the from eternal paines, & brings them in fine to the posseſſion of the glory and happines of the Kingdome of Heauen.

From al which we may gather  
ſue rare Priuiledges those truely  
deuote vnto the Mother of God

In ioy

Injoy, therby the first is that she  
loves them with a profound and  
cordial affection; the second that  
she honours them with divers  
particular fauours; the third that  
she is alwayes ready to assist them  
in their necessities as after as they  
implore her aide; the fourth that  
as a most careful Aduocate with  
particular solicitud she vndertake  
their deffence and renders them  
propitious, the eternal King of  
Heauen, reconciling them into  
him, when they haue offended  
him; the fift and last that she de-  
livers them from eternal damna-  
tion. Let vs consider then and  
examine them ouer by on which  
great exactnes to animat euery  
soule to the affection of so deare  
and great a Lady.

THE

THE I. PRIVILEGE.

*How affectionat the Virgin  
is to al deuout Christians  
who serue and ho-  
nour her with humble  
reuerence.*



LTHOVGH'tis true  
the sacred Virgin  
being al loue & cha-  
rity loueth al, & like  
the Sunn sayes the  
deuout Saint Bernard displayes a  
like the beams of her sweetnes &  
benignity ouer al the world. Yet  
certaine it is withal shee beholds  
those with a more deere regard.

A who

2 An Method to loue

who loue her and render her the most dutifull seruices and are most affidual in reuerencing her. And most laudable and holie is that obsequiousnes by whose exterior signes is manifested the interiour affections of the hart, for so (as S. Gregory says) the proofe of the affection is the performāce of the thing. Now how reciprocal the B. Virgins loue is to vs againe, herself declares in those words attributed to her by the Holy Ghost; those who loue mee, I loue; as much as to say, I haue a particular loue for those who affect mee with al their hart and soule, and endeauour to render such honour as they imagine the most acceptable; and what sort of loue it is herself declares in another passa-ge of Scripture where shee sayes: I am

and serue the B. V. Mary. 3

I am the mother of beautious loue ; signifying the loue shee affects her seruants with, to be firme, compleat at al parts , and truly worthy so diuine and louing a mother.

This glorious Queene tenders vs as her owne Children , in that shee is our Mother ; and so neare and strait a bond tyes vs together, as her being a descēdant from our generation ; flesh of our flesh ; bloud of our bloud ; bone of our bone , for which reason shee cannot but affect vs much , especially if wee endeavour to deserde it by our constancie and fidelitie in seruing her . Shee is the Mother of Iesus-Christ true God and Man , God is our Father : Our Father which art in heauen : his Sonne Iesus-Christ our brother : Go to

A 2 my

## 4 An Method to lose

my brothers, ( sayes he to Mary Magdalen : Oh infinit sweetnes of loue ! ) Go to my brothers and tel them, I ascend to my father & your father , to my God and yours. The Blessed Virgin is then our Mother , Iesus Christ the increated Word our brother, and the Eternal father our father.

Conforme to this , S. Ber-  
nard on these words, Ecce mater  
tua, behold thy Mother, argues  
thus : If Mary be thy mother,  
O man , ( sayes he , ) then Ie-  
sus Christ is thy brother , his  
father thine , his Kingdom  
thou hast right to , and Con-  
sequently the grace of Mary is  
thy riches , since the mother  
usually layes vp for the Chil-  
dren , so thy necessities goe  
vnto

*and serue the B. V. Mary.* 3

„ vnto her hart; for the mother  
„ for these wants of her Chil-  
„ dren is moued at hart; O take  
„ her then for thine. Thus S.  
Bernard : that eloquent Do-  
ctor. And certainly our condi-  
tion is most great and highly ad-  
uantag'd aboue al others, to haue  
the Mother of God, Empresse of  
the Vniuerse, for Mother, and  
her onlysonne, the King of glory,  
glory of Kings, and our true God  
for brother. An honour the An-  
gels could neuer glorie in; For  
when or where ( fayes S. Paul )  
did God euer say to them as he  
sayd to man, speaking to our  
Sauior Christ ? Thou art my  
sonne, to day I haue begotten  
thee.

These spirits, as happy as they are

A 3

haue neuer an Angel of them al,  
inuested with their Angelical na-  
ture , they can say is God ; whilst  
wee inuested with our humane  
haue the God of Angels himselfe  
wee cannot only say is man but  
eu'en our brother too ; nor do wee  
find it was euer sayd to any of the  
as it was to man; Behold thy Mo-  
ther, in the person of S.Iohn, who  
( according to the Doctours) per-  
sonated and stood at the foote of  
the Crosse for al mankind, whilst  
the Sauiour of vs al deliuer'd him  
the pretious treasure of his Mo-  
ther in trust. Let vs conclude  
then , that her loue is generally  
towards al; but in a more particu-  
lar manuer towards those who af-  
sume her for their Mother, and by  
most affectionat wayes seeke out  
her safeguard and protection.

Moreover

Moreover wee must conclude this glorious Queen hath shewed more affection to men, then euer shee did to Angels: In imitation of the eternal Father, whom in her actions, shee of all others, most nearly imitats: and for proofe that his loue is more to vs then them; but consider with what pretious guifts he hath honoured vs, for so the greatnes of the presents giuen by the louer to its beloued manifestly declareth the greatnes of its affection to it; and what guifts are those the eternal Father hath bestowed on the sonnes of the earth ! Let the Angels harke, and the Archangels lend an eare, and al the heauenly Hierarchies remaine astonish't at so wondrous a liberallitie. Behold the infinit present,

A 4. the

the infinit guift with God hath giue & presented the world withal, neuer to be lenough vallued neuer to be æqualled. God hath so loued the World, as for it he hath giuen his only sonne; out of his excessive loue to free it from the miserie in which it was; and what on the Angels hath he bestowed the whilſt? nothing but their eternal beatitud merited (as the Diuines hold) by one ſole act of their Wil; another thing it is, and of other valuation which he hath bestowed on men, to giue his owne Sonne to ſave them, then his giuing the Angels their eternal beatitud; ſo ſayes S. Bonauenture, To giue his only Sonne for the impieties of men was a greater matter, then to the merits of Angels to giue eternal life. Let

vs

*and serue the B. V. Mary.* 9

vs grant then and freely acknowledge the loue of God & his holy Mother, more splēdidly shinning on men then Angels, since more admirable haue been the effects produced of it, towards them then these, and more obliging to repay them reciprocally againe.

But this is not al, nor doth our gracious Mistris stay heere, to repay affection with affection, but by the transport of her loue shē passes to honour her seruants, sometimes with her visits, sometimes to comfort them with her owne deare presence & her Bleſſed sonns.

An example of which, amongst an infinitic of others, wee haue in the new reformed Mirrour of Examples, and it is this: There was a yong Virgin some 14. ye-

A. v. res.

10 *An Method to lose*  
res of age, so deuoted to the Mo-  
ther of God, as shee employed in  
her seruice almost al her dayes  
and nights; in which her pious  
exercises shee continued for al-  
most seauen yeares space, euer  
beseeching her deere mistres, &  
patronesse so to fauour her, as shee  
might behold her B. Sonn iust as  
shee had brought him into the  
world; vntil atlast one night) and  
'tis beleuued to haue been Christ-  
mas night ) retiring her selfe into  
an Oratorie shee had in her fa-  
thers house, & there with prayers  
and teares iterating her petition,  
behold sodainly there appeared  
vnto her the Queene of heauen,  
accōpanied with Myriads of An-  
gels, who gratiouly reaching  
her from her owne armes to hers,  
her heauenly Infant, sayd: Be-  
hold.

*and serue the B.V.Mary.* In  
hold heer my dear daughter, what  
you haue so much desired ; take  
him , embrace him ; and at your  
pleasure solace you with him ; at  
this the deuout Virgin tooke him  
in her armes , and embracing and  
kissing him , vsed al the tender-  
nesses à deuout loue could ex-  
presse an affection in ; when in  
the heate of her kisses & embra-  
ces , the diuine Infant darting a  
look at her , had been able to haue  
pierc'd a farr harder hart , thē hers .  
asked her if shee loued him ? that  
I do , said shee , and confirmed it  
with a thousand new blandish-  
mēts : but how much do you loue  
mee ? more then my body ; and  
how much more ? more then my  
very hart ; yet , how much more  
then that ? alasse , said shee , it is  
impossible to tel you that , let it  
fond

speake for mee, and so with a profound sigh shee concluded the dialogue, and with that her life; her hart bursting in the midst, vnable to containe so much of loue was in it, when (we may piously imagine) the B. Virgin tooke her white soule in her armes, & deliuering it into the hands of Angels, they with sweete and melodious harmonie conducted it to heauen. At sound of which celestial musick, those of the house occurring & forceing open the Oratory doore, found the dead corps extended on the ground, and exhaling so much sweetnes, as it seemed al the most pretious perfumes of the world had gon to the embalming it. Amongst the rest, two Fathers of S. Dominicks Order were present

fent, who, as they dissected her, to find out he cause of so sudaine & strange a death, perceived her hart inscribed with these wordes in golden letters : O my Iesus, I loue thee more then my selfe, for hauing Created, redeemed, and adopted mee by thy holy grace: Whereby wee may perceauie, how great was the loue shee bore to the sacred Mother and her Sonne, and how greatly they are aduantag'd by it, who loue them with such tendernes of affection.

I am inuited by this so excellent an Example, to the recital of one other no lesse excellent, taken out of the first part of our Chronicles of S. Francis, one of the most Exemplar patterns of deuotion to the B. Virgin as ever was. This holy Saint in visiting

visiting a certaine Conuent somewhat remote , had appointed him for companion one of raw yeares and rawer experience in Religion. They being arriued at their iourneys end , the Saint after some light refection , retired himselfe some-what more early then ordinary to his repose , the bitter to rise at the accustom'd houre of Mattins with the rest . Meane while his Cōpanion singling out one of the Cōuent of a little spirit as himself , began with bitter inuectives to inveigh against the Saint , saying ( by way of mockery ) that he could eate , drinke , and sleepe with the best of them , and euен to passion seek his owne commodities , the whilst he kept them short enough , and flinted them as he listed ; & after many ,

many such idle & misbe seeming  
speeches, resolued at last to watch  
him narrowly that night; whither  
he rose at the nocturnal Hourses  
with the rest or no, and so he did.  
When behold, about the second  
Vigil of night he might perceave  
him rise & take his way towards  
the adioyning Wood, and follow-  
ing him stil with his obseruation,  
at last he saw him fal prostrat on  
the ground directing many a sigh  
to heauen & many a praier wing'd  
with the fire of loue vnto the  
Queene of heauen, beseeching  
her of the fauour to let him see  
her B. Sonne just as he was infan-  
ted into the world: scarce had he  
utter'd this, when the B. Virgin al-  
enuitoned with celestial light ap-  
peared vnto him & with incredi-  
ble sweetnes presented him from  
her

16. *An Method to loue*

her owne armes with her B. Sonn:  
The Saint rauish't with so high a  
fauour, and rendering al possible  
thanks for it, began to vise kisses &  
regards of him, to the emulatiō of  
his mouth & eies, whether should  
take the more delight in him. This  
amorous duel lasted til breake of  
day ( not only to the exceeding  
consolation of the S. himself, but  
of that Religious too;) whē being  
constrained to restore his pretious  
burthen to his Mothers arme agai-  
ne, the visiō rauished. At sight so  
this so diuine a miracle, the poore  
imperfect Religious man was so  
moued & edified, as he threw him  
self presently at S. Francis feet,  
beseeching him of forgiuenes for  
his fault which he humbly there  
confest, and dying afterwards to  
his imperfections, became to liue

and serue the B. V. Mary. 17  
a perfect Religious man consum-  
mat in al vertue and perfection.

From these two examples re-  
sults an infallible proofe of this  
first priuiledge, & the B. Virgins  
exceeding loue to those who hold  
deare her memory , and employ  
themselues for her sake in works  
of piety, whilst they become each  
day more faithful and seruent in  
seruing her. And these are those  
shee most especially doth regard;  
these are those shee most particu-  
larly doth protect , neuer abando-  
ning them ( vnlesse they abandon  
her ) vntil shee hath happily gui-  
ded her to heauen. Al with the  
deuout S. Bernard in these few  
words doth comprehend: It is im-  
possible for you B. Lady to forsake  
him , who places his Confidence  
in you , since you are the Mother  
of

of mercie it selfe. Who would not  
endeauour then , to the vttermost  
of his forces, to be deuout to her?  
who , to gaine the fauour of such a  
Queene , would not count it ho-  
nour to seeke out al occasions of  
seruing her? 'tis no smal one , I  
grant , to ingratiate ones selfe  
with an earthly Queen ; but with  
the Queen of heauen 'tis the grea-  
test that can be imagined ; an ho-  
nour not only to be preferred be-  
fore al the greatnesses of the earth  
but al wee can receaue from any  
Saint in heauen. And thus much  
may suffice for the first Priui-  
ledge.

THE

## THE II. PRIVILEGE.

*Is that the B Virgin is most liberal, and accustomed to bestow v frequent graces & fauours on her seruants.*

 O V E that is true & perfect (as daily experience teacheth) is neuer satisfied in cherishing the thing beloued, and obliging it by guifts and fauours, euen to dispoile it selfe of al it hath most precious, to giue vnto it. So, Ionathas loue to Dauid was so great, as the scripture sayes of him: Ionathas loued him as his very soule; he pluck't

pluck't off his richer garments & gauē to him; & to paint his freindship forth in more liuely colours it adds : He gaue him euen his sword, his cincture , and his bow. Now if worldly loue hath such force ouer the harts of men, what hath the diuine ouer the harts of the Saints in heauen , especially of the B. Virgin , who excels al men and Saints together in the perfection of loue ? Let vs vna-  
nimously saye and acknowledge then , that shee is so affectionat to those who honour her, as shee never ceaseth shouring on them the heauenly draw of the most pretious giifts and richest treasures there; for which reason she is deseruedly stiled by our holy Doctours , the Treasuresse of al the riches in heauen, and dispensatrix

satrix of al the guifts of God: A dignitie to which his diuine Maiestie hath exalted her in heauen; an honour to which aboue al his subiects he hath preferred her. The keyes of euerlasting riches are in her hands, the coffers of Paradise ful fraught with diuine treasures are at her command, of which shee is nothing sparing; but liberally gives to al that wil, to al that aske, to al that can pretend least right vnto them; shee being most riche and powerful, and her wil equaling her power both in heauen and earth.

To you al power is giuen (sayes the mellifluous Doctor deuoutly discoursing with her) both in heauen and earth, so as you haue ability to do what you wil, and so her selfe auowes how riche she is

22 *An Method to loue*

is in diuine treasures where shee  
fayes: The grace is in mee of al  
way and truth, in mee al hope of  
virtue and of life. And knowing  
how much they import vs , her  
selfe invites vs to demand them  
of her: Come to mee al , fayes  
shee , who are desirous of mee,  
and be replenish't with my gene-  
rations. See how ready our ri-  
che celestial Mistris is , to make  
vs participant of her celestial ri-  
ches, and see how much she af-  
fects our good , who offers vs so  
bountiously those goods and ho-  
nours , as are neither beholding  
to Time, nor fortune. Why doe  
wee tarry then ? why are wee  
then so slow , why shake wee  
not off this dulnes that possesses  
vs ? doe wee feare perhaps a dif-  
dainful reptuse from her ? a dif-  
ficult

ficult accesse? a fastidious regard?  
ah no , shee is so farr from it , as  
shee is very sweetnes , meeknes  
it selfe , and there is nothing , in  
earth or heauen more affable,  
more courteous, then shee; as S.  
Bernard testifies of her, where he  
fayes. What humane fragilitie is  
it , that feares to approch & haue  
accesse to the Virgin Mary , in  
whom is nothing austere or  
terrible, but shee is al humanitie,  
al ful of charitie and curtesie  
towards al.

Let vs then with the common  
opinion of Doctors hold for cer-  
taine , that whosoeuer hath , re-  
course to her in their necessityes,  
and duly implore her ayde , are  
neuet by her frustrated of their  
hopes. O sweet Lady ( says the  
ancient Theophylact ) you are a  
powerful

powerful protectrix of man ; for  
O immaculat Virgin , who euer  
plac't his hope in you , and was  
confounded , or who amongst  
men, hath implor'd your clemen-  
cie, and been abandoned ?

Free then from doubt and assu-  
red of the truth , let vs haue re-  
course in our necessities to this  
most powerful and pittifull Lady ,  
and make our selues worthy of  
those high fauours and preroga-  
tives shee so boutifully rewards  
her faithful seruants. Withal shee  
is, as wee haue sayd , the Treasu-  
resse and dispensatrix of al the  
guifts of God ; shee is the neck  
( sayd S. Hierom ) by which our  
Sauiour who is the head , infuses  
into his body the Church al that  
spiritual sense and motion, by 'tis  
animated and sustained ; shee is  
the

the body of the tree by which the roote imparts life vnto the boughs , producing flowers , leaues, fruit, and al that in the tree excels either for ornamēt or vſe; Shee is the Concaue of the fountaine which first receauers plenty of its liuing waters of grace , and after distributs them to ſeveral pipes according to their ſeveral capacities. Wherfore S. Bonauenture most maturely ſayes : it is wonderful what a collection there is in the Virgin of al the pleintines of grace , & how from thence it is deriuued to others , as from its proper ſource ſo abundantly as S. Bernard affirmes , al the Citizens of heauen , al the men in the world , al the ſoules in Purgatory , nay euен in Hel itſelfe , do homage to her as to their

B ſoue-

soueraigne Lady , bowing their knees before her in submissiue & beseeming reuerence. So there is no profession nor estate , but is subordinate to her, especially Religious the glory and richest ornament of the Church , which is euer sheltered vnder the protection of her wings , whose founders haue in particular manner stil been devout vnto her , by which meanes they haue obtained for them and their spiritual children particular fauours stil.

Who is not astonish't at the admirable loue of that great Patriark Saint Dominick to the B. Virgin from whom next to God , his Order acknowledges a dependency , and to haue receaued al its lustre and conseruation. For what remarkable graces and fauours hath

hath he not receaued by her intercession? Of this loue vnto her seruice , although there were no other proofe , yet that of the inuention of the Rosary were sufficient.

For how manie thousand sorts may we imagine hath this holy Saint led by this excellent deuotion to the honour and seruice of the Queen of heauen? how many Princes and Monarkes of the world , how many Queens and Ladyes of worth & honour, how many of al sorts and professions , euен whole people and whole worlds, (as witnes the new World Antipodes to ours ? ) neither can we passe in silence the surpassing affection S. Francis bare to her, which was so great, as he would often in amorous passion com-

B 2. pose

pose verses to her praise , and either sing them himselfe , or cause them to be sung by his Religious. From whence it came, that he stil obtain'd whatsoeuer fauour he demanded of Alm: God , for himselfe in particular, or his Order in general , by the intetcession of this beloued Virgin.

One amongst the rest for its raritie I cannot but recount , and it is one of the greatest and most stupēdious miracles of the world, by which such an infinity of soules haue been deliuered and dayly are from the very torment's and paines of Hel it selfe ; And this is that great and admirable Indulgence granced at the request of S. Francis by our Sauiour Chrift in the presence of the B. Virgin

Virgin and innumerable blessed spirits, to the Church of Assisium commonly cal'd Our Lady of Portiuncula; which by reason al Christendome is so much taken with the devotion, as also it being ful of rare mysterie and worthy of general notice, we wil breifly make you the narration of.

S. Francis once feruently praying for the saluation of soules, an Angel appeared to him and summon'd him to the Church, where it said our B. Sauiour and his mother, with a world of Angels were expecting him. At this, he ran thither, where, being arrived he saw our B. Sauiour seated on the high Altar in a maiestike seate, accompanied by his Mother, and incircled by multi-

30      *A Method to loue*  
tuds. of Angels ; When falling prostrat at his feete, he was soone excitated by this comfortable voice of his most gratious Lord : Know , Francis , thy praiers are arriued vnto mine eares , and for that I know the affection and solicitud of you and your Order for the saluation of soules , demand of me what grace you please for their avayle , and I wil grant it you . S. Francis at first al trembling at sight of such a maiestie , by the sweetnes of these words secur'd at last waighing the importance of them , thus answered : O Lord , not but that I am conscious of my great vnworthines to obtayne any grace from you much , lesse so great an one , but that you are pleased to add this to the number of my innume-

numerable obligations besides ; I accept your gratiouſ offer , and humbly beſeech of you for the good of euery Christian ; that al who visit this Church , hauing firſt dueſly confeſt and communi- eat ; may obtaine a plenary pardō and Indulgence of al their ſins : And you O glorious Virgin and gracious aduocatrix of euery Christian , I beſeech you ioyne your powerful interceſſion with my Petition for it ; when in con- currenEy with it , conuerting her ſelfe towards her B. Sonne ſhe ſayd : My deereſt ſonne , whom I once had the honour to beare in this wombe of mine , grant I beſeech you this his petition to your faithful ſeruants , ſince the ſaluation of ſoules ( then which there is nothing you more ef-

B 4 teeme)

32 *An Method to lome  
teeme) is so much concern'd in it.  
Grant it to my Temple here , to  
your honour and the edification  
of your holie Church. When his  
diuine Maiestie casting a gratiouse  
eye towards S.Francis there pro-  
strat before his throne , saye vnto  
him : Francis , though what thou  
demand'st be much , yet thy desire  
merits much more , in being so  
conforme to mine ; wherefore I  
grant thee the Indulgence thou  
desirest , with this condition that  
thou have recourse vnto my so-  
veraigne Vicar , who hath the  
free dispose to bind and loose al  
heeron earth , and of him demand  
from mee the grant of it. So the  
vision vanished ; when early the  
next day S. Francis tooke his  
journey towards Perugia where  
Pope Honorius then resided with  
the*

the Court of Rome; and there humbly kissing his feete he declared how al had past, and the occasion of his comming there. At hearing of which, the Pope granted him a Plenary Indulgence ( in manner afore sayd ) for one day in the yeare, though as yet what day in the yeare, was vndetermined, it hauing neither been prefixed by his diuine Maiestie nor his Holines, vntil al last vpon this occasion:

S. Francis returned to his Conuent, was once at mid-night in deepe contemplation in his Cel, when the Angel of darknes transform'd in shape and voice appeared to him like an Angel of light, and said: Poore Francis, why are you such a Tirant to your selfe? why wil you destroy nature with

B. v. your

your superfluous watchings thus?  
Do not you know the night  
was ordain'd for man to rest, and  
that sleep is the principal stay and  
support of life? Alasse, you are yet  
in the April of your yeare's, haue  
a care then of your self & be ruled  
by me, if not for your owne sake,  
at least for your Orders, whose sa-  
fety wholly depēds on yours; y ou  
are of a strōg & robustious com-  
plexion promising a long life, if  
you shorten it not by your indis-  
cret austerityes, beleue it, these  
extrauagant deuotions are infi-  
nitly displeasing to Alm : God,  
who in al things is most delighted  
with inediocritie. The Saint hear-  
ing this, and by this discouering  
the malice of the wicked Enemie  
to delude him by a false suggestiō,  
suddainly, started vp, and al naked  
ran.

ran to the adioyning wood, where he so long rowled him self amōg the sharpe thornes & bristy thistles til the bloud issued a maine frō euery part of him; when in mokery of his body, now ( said he ) had it not been better for you , to haue attended stil to the suffrings of your God, then to suffer this , for attending to the Enemy.

He had no sooner vtter'd this, but instantly behold a cleer light spred it-self ouer al the wood, and chasing darknes thēce; on the one side he saw the ground al icye (for it was in the hart of winter) and on the other close by the thornes ( he embrewed in his bloud ) the white and red rose freshly springing; whilst the Angels in multituds made a lane for him from that place vnto the Church, sing-

ing

ing in triumphant manner as he went : Goe , happy Francis , goe where thou art expected by the King and Queen of Heauen; and he knew it was no illusion , by their so miraculously reuesting him a new ; then gathering fower and twenty of those Roses mixt of either sort , he went towards the Church treading on riche tapistry al the way , the Angels ( as we said before) making a lane for him on the right hand and on the left ; where being arriued , he beheld our Sauiour seated & accompanied as in the former apparition ; when with al low submission casting him as his feete ; Most sacred Majestie : ( sayd hee) before whom both heauen and earth do homage , it pleased your goodnes to grant mee formerly

a plenary Indulgence , in that manner (as I desired it) now my petition is , you would appoint a certaine day for the obtaining of it, and this for your most deare and gratiouſ Mothers sake : Our B. Sauiour thus answered him . Francis , thy deserts are ſuch I can deny thee nothing, wherfore I grant thee thy petition, and appoint the firſt of Auguft to be it; then the Saint rendring him al- poſſible thankes replied; but how, O Lord , ſhal this bee diuulg'd vnto the world, or on whose faith wil they take on truſt ſo great a miracle : For that ( ſaid our Bl. Sauiour ) be it my care to prouide, in the meane while haue you re- courſe againe to my Vicarheer on earth, carrying with you eye-wit- nes of this apparition one of your brothers .

brothers with some of those Ros-  
ses you haue gathered there, and  
feare not, you shal see your desi-  
res accomplished. In this amia-  
ble sweet, and admirable manner  
was granted to Holy S. Francis  
the famous Indulgence of our  
Lady of Portiuncula , by the so-  
ueraige Monarch of Heauen and  
earth, a grace so great , a fauour  
so sublime, as neuer was heard of,  
neuer mortal man receaued the  
like. By which, and the fore men-  
tioned Institution of the Rosary  
by thy great Patriarch Saint Do-  
minick , wherby his Order hath  
been so much ennobled}, may  
cleerly be perceiued , how extra-  
ordinarily this bountious Ladye  
recompences them , who serue  
her affectionally and faithfully.

THE

## THE III. PRIVILEGE.

*Howe the B. Virgin helps  
and Comforts her faithful  
seruants, in their afflic-  
tions.*



HE third Priuiledge  
this heauenly Lady  
honors her fauourits  
which is:neuer to be  
wanting to them in  
their afflictions, a thing which  
neither ought nor can be doubted  
of. For if she loues them , and if  
she loues by effects to shew it,  
what greater effects of it, then in  
their most necessitous times to  
reteine

receiue and succour them , or  
when is the tyme to declare ones  
loue and affection , if not then?  
A true frende loues at al tymes  
(sayth the holy Ghost) and a bro-  
ther is tried in affliction; and can  
wee thinke any in heauen or earth  
more true to those she loues then  
the B. Virgin is ? or that in her  
affection she serues the times, &  
loues not so wel in pouerty as in  
riches , in sadness as in mirth , in  
aduersity as in prosperity ? Oh,  
no , A true freind alwayes loues,  
but especially in time of affli-  
ction , for that is the touch stone  
of true freindship indeed , and  
then sh~~e~~ shews hers most. What  
a happines , what a felicity is it  
then , for those who loue & serue  
her faithfully to haue so power-  
ful a freind as she who when the  
burthen

and serue the B.U. Mary. 45  
burthen of misery lies heauiest  
on vs can lighcen vs , when we  
are deseruing more of pittie then  
of loue , out of pittie loues vs  
more ; and who lastly in the dark  
passage of death, where so many  
leefe their way , leads vs safely  
out of it, and not forfaikes vs then,  
when al the world besides forsa-  
kes vs , but comforts vs on our  
death-beds , when al in this life  
turnes to our more discomfort  
which we did most affect ; and  
stands vnto vs , when whole le-  
gions of diuels are besidging our  
souls , sheilding vs from euery  
harme , now defending vs from  
impatience by assuaging our  
griefes, or fortifying our mindes  
against it , now from sorrow,  
with the ioy she brings vs , now  
from despaite with the assured  
hope.

hope of our saluation , and finally with a new re-inforcement of Angels puts al our Infernal enemies to flight.

The glorious S. Antony of Padua (as is recorded in his life) when he was assalted with any temptation, yf'd no other weapon then to repeate this Hymne of hers : *O gloriofa Domina, &c.* when prefently he shold come off with victory. As it happened one day when being at his prayers , the diuel ( at desfiace stil with al good workes ) set so furiously on him, and strayn'd his throat so cruel hard , as he had almost strangled him, til the Saint hauing recourse to his accustomed armes, inforc't him to leese his hold. In like manner al the article of his death being prepar'd vnto it before with

with al the sacraments, and saying  
with his brethren the seuen peni-  
tential Psalmes , he concluded al  
Deuotions with that , to which  
he was euer so deuout: *O gloriofa  
Domina, &c.* when behold, the B.  
Virgin appeared vnto him , infi-  
nitly cōforting him with her ap-  
parition, and adding to the Con-  
solation of it , the sight of her  
deare sonne and his deare Lord;  
at which with incredible ioy he  
deliuered his soule into his Bl.  
hands. Go reade al histories ,  
search into al records , see if you  
can find any that euer trusted her  
with their confidence , and were  
deceau'd ; who inuoked ; her in  
their necessities and were not re-  
leiuued by her? so as we may wel  
applye those words of the Wise  
man to her , and say : Behold al  
ye

44 *An Method to loue*  
yee nations of men and Know,  
that none hath plac't their trust in  
this soueraine Lady ; & been Co-  
founded. And could we but see  
rising from their sepulchers al  
those who haue been deuoted to  
her and could Demand of them  
where euer she had fayld' them at  
their need or no? Infallibly they  
would al with one accord say with  
S. Bernard couerting themselues  
towards her : Let him be silent O  
Bl. Virgin, who can say you wer  
euer wanting to them when they  
inuoked you in their necessityes.

We wil add another Example  
taken out of *Scala celi*, of a high  
miraculous straine, exemplifying  
this priuiledge to the life , and so  
conclude it.

A certaine Matron of excel-  
lent endowments , and much  
deuo-

deuoted to the Queene of heauen , fending her sonne to serue a certaine Prince , in whose seruice his father had spent his life , charg'd him before he went by al the tyes by which Heauen and nature had obliged him to her , to be deuout vnto the B. Virgin , in al his necessities to implore her ayde , and neuer omit dayly , at least to say vnto her honour an *Ave Maria* , with that short prayer : O B. Virgin , bee propitious to me at the houre of death This he faithfully promised , and being at Court inuiolably obserued , though for the rest , YOUTH easily falling into disorder , and the Court being a place most slippery , this yong Gentleman frequenting the Societie's of some deboished ones , soone tooke the taint

taint of their societies , and became as deboish't as they; and (as there is no stay in wickednes when one is falling once ) at last he was so deeply plunged in it, as the Prince when no admonition would serue the turne first banish't him his presence then his Court , and last of al his territory. Impatient for this disgrace; and conuerting that was intended for his cure, vnto his great maladie , what did this desperat youth but associat himselfe with certaine theeues , who harbouring in the woods infested al the Prouinces about , and was soone chosen their Captain ; when ha- uing a more spatiouse feild to ex- ercise his wickednes in , he soone became so ingeniously fierce , so wittily cruel, as in fiercoesnes and cruelty

cruelty he excelled them al , spa-  
ring no humane creature , and no  
sort of inhumanity. But see Hea-  
uens iustice , which comes with  
the greater force vpon vs , the  
greater turne it makes ear it co-  
mes at vs. He raigned some yea-  
res thus , in his wickednes , til at  
last it was his fortune to be taken  
and deliuered vp bound hand and  
foot to the publick Magistrate by  
them to prison , where the same  
day he was condemned to die ; of  
this hauing secret intelligence;  
( strait as if the maske of his wic-  
kednes were but then taken off)he  
began to perceave the vglies of  
it , so as to detest it , be wayle and  
curse his fortune , and euен waxe  
desperat for the greefe and shame  
it had brought vpon himself and  
his family. When behold while  
he

### 48 *An Method to loue*

he was in this dispose of minde,  
there entred dungeon a man  
of mightie stature and hor-  
rible aspect , who addressing  
himself vnto him, Offered , if  
he would be ruled by him, to  
free him thence ; and who are  
you ( sayd he ) almost freed by  
his promise from the feare of his  
apparance , I am the diuel ( sayd  
he ) sent hither by my Prince to  
deliuер you ; obey but his com-  
mands; at hearing this , without  
any long delay , the prisoner( as  
it is ordinary with wicked men,  
to preferr the safety of their  
bodyes before their soules ,) an-  
swered; What so'ere you are, you  
wil oblige me by so great a be-  
nefit to what soeuer you demand;  
then first( said the diuel ) you  
must renounce Iesus Christ , his  
merits

merits ; and al the principality  
he hath ouer you; I doe (sayd he )  
and it suffices to haue found a  
Prince of your Maister so ready,  
to pleasure me; next you must re-  
nounce al the Sacraments & com-  
munion with his Church: and that  
too , answered he. Then to Mary  
his mother , and al your hope of  
fauour and assistance from her; at  
this he demurr'd , and entring in-  
to himself call'd al his thoughts  
together in consult of what he  
had promised his Mother, & what  
he had performed til then ; when  
resolued at last he answered ? that  
he would never doe , farr be it  
from me (sayd he) how neere soe-  
uer my life be cōcern'd in it, to of-  
fer such an affront to my deare Pa-  
tronesse, and so to iniure her who  
so hath obliged me : No, rather I

C offset

offer her my self (if she daine to accept it) whether she would haue me liue or die, to be wholy and absolutly at her dispose. Confounded with this his resolution, the diuel vanished, when he touched vnto the quick with a repentence for his hainous offences against his Lord & Sauiour, at first began to weep & sigh most bitterly, then had his recourse to the ordinary refuge of sinners the Mother of God saying vnto her with a sobbing voice, a thousand times interrupted by his greefe: O most sacred Mother of mercy, haue pit-ty on me miserable sinner, and do not quite reiect me from before your sight; I aske not of you deliuerāce from my bonds, I beg not of you to sauē my life, for that cō-  
sidering the heinousnes of my cri-  
mes) were too much for me to af-

and serue the B. V. Mary. 51

ke and you to grant; I only hūbly  
craue you would obtaine for me  
pardō of my sinns of your B. Sōn,  
and assist me as I haue often pe-  
titioned you at the houre of my  
death: in this sorrowful and de-  
uout manner he past al night, and  
the day was no sooner come, but  
he sent for a Confessours and  
confest him of al his sinnes; this  
done; he was led forth to execu-  
tion; the poore soule vpon his  
way euer calling vpon the Ble-  
ssed Virgin his Patronesse to assist  
him at that time of neede; On the  
way it was his chance to passe by  
a little Chappel, where was ere-  
cted a statue of our B. Lady, which  
he beholding vehemently cried  
out fighing in most dolorous mā-  
ner: O thou hope of sinners help  
me; the Image at this aduanc't a

C 2 . little

little, and in sight of al the people  
fauourably beckened vnto him  
with the head; which he percei-  
uing besought the Magistrate he  
might be suffred to approach vnto  
it, and kisse its feete in thankful-  
nes for so great a fauour; which  
being graunted him behold iust  
as he bowed downe to kisse its  
feete, the Image laid hold of him,  
and held his arme so fast as al the  
force the Officers vsed could not  
take him thence, the people be-  
holding so great a miracle, pre-  
sently al cried out, a pardon, a  
pardon, & deliuered him whether  
the Magistrate would or no; in  
presence of whom he made the  
ful relation of al his passed life,  
praysing and glorifying God in  
his B. Mother for it, whence re-  
turned into his Countrey, he be-  
came

*and serue the B.V. Mary.* 53  
came so reformed a man, as he  
became as remarkable afterwards  
for goodness and vertue, as he had  
been before for vice and wicked-  
nes.

From this History we may vn-  
derstand, that the Mother of God  
is neuer wanting to her seruants  
in their necessities, that she is our  
refuge, our safegard, our comfort,  
& remedy of al our paines, greefs  
and afflictions; for which reason  
S. German Patriarch of Constan-  
tinoble vses these words speaking  
vnto her : There is none saued  
without you (sayes he) O Blessed  
Virgin , none deliuered from  
their greeuaces but by you, none  
but by your mediation receaues  
any guift from God , none but at  
your suite obtaynes forgiuenes of  
their sinnes; O Virgin worthy of

C 3 al

al glory and praise , who next to your sonne takes such an especial care of humane kind , as you; who defends them more affectio- natly then you ? who succours them more readily then you, when they are assalted by tempta- tions? who extenuats their faults with greater charitie ? excuses them to God , and exempts them from punishment due to their of- fences.

Wherefore ( in continuacion of his discourse ) sayes this holy Patriarch ; Let the afflicted haue recourse to you , let those who are lost vpon the Sea of this worlds misery in danger to be wrack't, looke towards you as to their Pole-starr , that shal safelie direct you to their Port. Thus this pious Saint . By which , and that which hath

and serue the B. Virgin. 53

hath been sayd before; this third  
Priuiledge is enough illustrated  
which the deuout seruants of the  
B. Virgin haue. Let vs passe vnto  
the fourth.

---

## THE IV. PRIVILEGE.

*Of the deuoted to the B. Virgin, which is to haue her  
in Heauen for their assis-  
ted Advocate.*

  
CERTAINLY it is  
a great comfort for  
poore Widowes, and  
Orphans, and such  
afflicted soules, when  
their busines lies at Court: on  
which depends the safety of their  
liues

C 4 liues

lives or estates , to be assured of  
the fauour of some great one who  
hath the Princes eare ; but if the  
Queene her selfe should take  
their affayre so to hart , as to em-  
ploy her whole authority therein ,  
an vnspeakeable comfort would  
jt be to thē? Now how much more  
cause of Comfort haue we poore  
despicable creatures , Knowing  
we haue in heauen for Aduocate  
to Alm: God the Queene of Hea-  
uen her selfe , who defends our  
causes , vndertakes our prote-  
ctions , procures faithfully our  
saluations , and omits no diligēce  
in fine to render our soueraine  
Iudge propitious vnto vs. O as-  
sured hope , miserable sinners  
haue in such an Aduocate with  
Alm: God , so as the Church  
stiles her in her Antiphon : *Eia*

*ergo*

*and serue the B. V. Mary.* 37

*ergo aduocata nostra &c.* who ha-  
uing in her hands the mannage of  
our affayres, we cannot but she  
wil expedite al to our aduantage,  
which made the elegant Cassian  
Say: Al the helpe of human-Kind  
Consists in the multitud of the  
fauours and graces of the Blessed  
Mary.

The holy Church to our no-  
smal cōforts with suffrage of the  
common opinion of Saints, attri-  
butts to the B. Virgin certaine E-  
pithets of honour in expression of  
the good offices she doth vs, cal-  
lig her Mother of sinners, Mother  
of mercy, the vniuersal hope and  
refuge of al, Aduocatrix of mor-  
tals, as also Redemptrix, Pacifier,  
and Mediatrix betwixt God and  
man. Nor needs there any other  
proofe then experiance it selfe,

C v how

how much al sorts and condicions  
of Christians are deuoted to her; the Pilgrims cal her their Mother, the Pupils their Tutrix, the sick their Physician, the sea-faring men their hauen, the Culpable their Aduocate, the Trauaylers their Guide, the Captaines their deliuerer, the forsakē their refuge, the desperats their Hope, the afflicted their Comfort, the oppresed their Releife; In fine, al the world acknowledges her, and calls her the only Refuge of the miserable, and the aime to which al Christian people commonly direct their vowes and ardentest desires; knowing for certaine she can do al she wil, and she wil doe nothing but what may be best for vs.

For which reason al sorts haue recourse

and serue the B.V.Mary. 59  
recourse to her as to their cheife  
treasure in Heauen, the source  
whence al their graces spring, &  
the gate at which they never  
knock in vayne; In so much as  
from the middest of the vastest  
wildernes, from the bottome of  
the deepest sea, from the iawes of  
death, seru'd vpon the earth bed  
to it, to be deuoured, from ex-  
ecution, and the very stroke of  
the hangmans hands, she hath  
deliuered al those who haue duely  
inuoked her, and miraculously  
seed them from the dangers they  
were in; for substa[n]d gratioues a  
freind she is at need to the affli-  
eted and distrest.

Soe she incessantly makes suite  
and instance for vs, lat that great  
Tribunal, where her B. sonne  
presides as soueraine Judge for it  
(as.)

60 *A Method to loue*  
{ as S. Bernard sayes } these three  
requisit parts of a good Aduocate  
First , a great repute in the Court  
she pleades in ; and the fauour of  
the Prince or Judge ; next the  
sufficiencie to plead ; and lastly  
such an affection to the cause she  
vndertakes , to goe through with  
it what ere it cost .

Now to declare vnto the ful ,  
the B. Virgins authority with  
her soane , not Only exceeds my  
capacitie ; but the capacities of all  
men and Angels . Wherefore let  
it suffice to say ( least in offering  
at more we should incurr but the  
repute of presumption ) that she  
is Mother of God ; from whence  
by Consequence we may gather  
that she is of vnlimited power  
with him , and that the least inti-  
mation of her desire carryes with  
it

it ( as I may saye ) the force of a Command. And so the holye Church desires no more of her but , *Monstra te esse matrem*; shew thy selfe & Mother ; And in another prayer we saye : Grant he may eare our prayers , who Was borne for vs , and daigned to be thine. So in our ordinary litanies we supplicats her thrice to intercede for vs , as one who hath more power and authority , with the Blessed Trinity , then al the other saints. S. Gregory of Nicomedia in his Sermons to her prayse , calls her Omnipotent in her aduocation; And S. Peter Damiani addressing his speech to her ; It manifestly appeares ( sayes he ) O B. Lady ; *Quod Dominus fecit tibi magna* : how great things God hath done for you in giuing you  
all

al Power in this world and the next, euen to be able to afford the most desperat ful assurance of their saluation; for the Omnipotent taking flesh of you, how can you be lesse then omnipotent with him? and in continuation of his discourse he sayes; you approach, O Powerful Lady, to the Altar of our humane reconciliation, not in suppliant wise as do the other Saints, but with the authority of a Mother to a sonne, which is but to aske and haue.

Touching the second Condition of her Capacity of the charge, in rightly vnderstanding our necessityes; besides that she is stiled the Mother of mercy and our Aduocat, both, which

which suppose her abilities for it, this example may suffice out of the Chronicles of the Friars Preachers, whose Order in a special manner is devoted unto her.

In the Citty of Marcels therewas a devout Virgin endow'd with al Saintly vertues: who on a certaine day being present at Compline in the Church of the Dominicans, while they were singing the accustomed Antiphon, *Salve Regina*, was rauished in extasy, during which she sawe fower things of singular remarde: The first, that when they pronouneed these wordes: *Spes nostra salve*; hayle our hope; the Blessed Virgin with a gratiouse Countenance

tenance returned them their salutation : The second, that at these word ; *Eia ergo aduocata nostra*: O therfore thou our Aduocate with a lowly inclination to her B. Sonne she seemed to intercede for them: The third, that at these wordes : *Illos tuos misericordes oculos ad nos Conuerte*: Behold vs with those merciful eyes of thine : she cast vpon them a most deare and sweet regard : And the fourth these words : *Et Iesum benedictum fructum ventris tui nobis post hoc exilium ostende*: and shew vs hereafter Iesus the blessed fruit of your wombe : she by turnes presented him there present in her armes to al the Religious : This vision, returning from her extasy, she declared to her Confessor , a man both holy , learned, and discreet,

creet , with great feeling of deuotion and tendernes. Which example may moue vs , often to haue recourse vnto this our heauenly Aduocate, suppling her by this deuout Antiphon of hers, in which she seemes to take soe much delight and complacence.

The third Condition requisit in a good Aduocate , is faithfully to acquit them of their charge; & it is impossible for vs to comprehend , how faithfully and carefu.lly the Mother of God negotiats for vs our affaires in heauen, or to conceaue the admirable effects thereof. So as shee hath al these requisite parts of a good Aduocate. Mary w̄nts not power ( sayes the deuout S. Bernard ) nor right addresse to obtaine what shee Petitions for; for she is

66 . . . A Method to loue  
is the Mother of Wisdome ; nor  
the will to employ her self to the  
vttermost in our affaires ; for she  
is the Mother of mercy. To which  
last, in being our Aduocat, she is  
( in manner ) bound ; For so the  
Iurists hold they are bound, faith-  
fully to negotiat the cause they  
vndertake. Besides being so good  
as she is, & so affectionat towards  
vs, how is it possible shée should  
not take to hart an affaire of such  
consequence as is that of our sal-  
uation ; and above all, being our  
Mother too, as wel as his, to w-  
hom she interceds for vs : a strāge  
circumstance that she should be  
both Mother of the King, and sui-  
ter, of the Judge and Criminal, of  
God and Man ; which must needs  
render her much concern'd in the  
affaire to make an attonement be-  
twixt

twixt God and vs; and ( as S. Bernard, sayes) be euен impatient til she haue performed it. In being our Aduocat then we must suppose her incessantly pacifying her sonns anger towards vs , and mediating a reconcilement for al those , who haue recourse vnto her and implore her assistance which may be clearly perceaued from this following Example recorded by Iohn Grithi of the Order of the Minorits,

There was (sayes he) a souldier, a man of most wicked life , and violater of al things sacred and prophane: whose wife notwithstanding ( a holy and pious woman ) had obtain'd of him , by solemnne vowe to fast in honour of the B. Virgin euery Saturday, & saye an *Ave Mary* as ofte as he beheld

beheld her picture: which he did,  
nor euer omitted to doe. One day,  
( more to a voyd the vehement  
heat abrode, then for any heate  
of deuotion he had within ) he  
entred the Church: where behol-  
ding an Image of the B. Virgin,  
he began to doe as he was accusto-  
med. When behold , he had an  
apparition of our B. Lady on the  
Altar holding in her armes her  
B. sonne al couered ouer with  
wounds and the abundance of  
bloud that issued out of them:  
Moued to pitty at the sight of so  
pittifull a spectacle , the Souldier  
( diuinely inspired ) drew nee-  
rer , and had the boldnes to aske  
our B. Lady who had so wounded  
her B. sonne ? Thou , and such  
sinners as thy selfe , ( replied  
she with an angry countenance)  
who

who exercise more cruelty on him with your daylye crimes, then euer the barbarous Iewes who crucified him. These words struck the Soldyer into so liuely repentance for his sinnes , as he replyed with a sorrowful hart & weeping eyes: O B. Ladye , it is true indeed, I haue been as great a sinner as you affirme ; yet do but obtaine for me of your B. sonne a ful pardon and remission of what is past , and I heer vow vnto you to be as obsequious hereafter to him, as I haue been rebellious heretofore,

No,sayd the B. Virgin,I am resolued to heare you no more, nor be any more deceiued by you; for whilist you sianers cal me the Mother of mercy, you make me with your sinnes the Mother of al greef and

and affliction : Oh B. Lady ( sayd he ) be not so inexorable I beseech you to my prayers, but remember you are the Aduocat of sinners, and haue ( in a manner ) contracted by it , an obligation to intercede for them , and consequently for me the most greeuous of them al , and most needing your intercession : Heer the B. Virgin moued to pitty with his words, cast a pittifull eye towards her sonne & sayd : Pardon then I beseech you, O my sonne , this poore sinner who so humbly petitions you ; no ; sayd the sacred Infant , his offences are too great to be forgiuen ; but she persisting stil to coniure him by al the charmes she thought most powerful to moue him ; at last seeing his anger so resolutly bent nothing would moue it , she arose

arose and placing him on the Altar went downe ready to cast her selfe vpon her knees before him; which when her B. Sonne beheld, suspecting her intention, he ask't her what she meant to doe? why, saye she , to cast my selfe heer prostrate at your feete, and rieuer rise til you haue granted me my petition; O mother, say the tēder Infant , you know the force your wil hath with mine ; For your sake, I pardō this wicked wretche and in lieu of satifaction admit him , to kisse my wounde ; encouraged al this by the B. Virgin, the soldier drew neere, and whil- est with incredible Consolation, he kist wound after wound behold,vnder the touch of his mouth they al heald vpp. The B. Infant thus, recouering , the vision van- nished

nished , when the soldier presently haing home ; distributed al his goods vnto the poore , and then by common consent , he and his wife separated , and entred into Religion. O happy soules the while , and happy Conuer-sion which I would to God al sinners would imitate. To conclude then , since we haue so powerful an Aduocate in heauen of the B. Virgin ; let vs make no delay but preferr our supplications to her , expose our necessityes , and petition her for a redresse of them ; the meane while , more to interest her in our affaires , let vs be assiduous in honouring her , and ingenious in finding out the way to do it best , omitting neither day nor night to salute her with humble reuerence , alwayes remembri-

membring that a litle of feruorous deuotion is better then a great deale negligently performed.

---

## THE V. PRIVILEGE.

*How the Mother of God saues her devout seruants,  
and renders them Worthy  
of eternal life.*



HE glorious Queen of Heauen is not contented yet, to cherish her seruants after a deare manner, to enoble them with singular prerogatives, to succour them in their

D      neces-

necessities, and espouse the care of their affaires; but with al she deliuers them with her prayers from merited punishment, and directs them vnto heauen; which soueraigne fauours ought to oblige vs perpetually to serue her, especially this last which I esteeme the principal'ſt of al; and worthiest of greatest admiration, in that according to the common opinion of Doctours, 'tis in a manner impossible, that any one ſhould be damned who liues & dies deuote vnto her, be they neuer ſo farre gone in wickednes, but they recover at laſt, and through the mercy of God (as we haue a daily expe-rience) make a happy end. Now if any obiect, that this cannot be without a prauious dispose. of Grace and a ſufficient ſorrow for their

their sinnes; I answeer, it is true, but this the incessant prayers of the B. Virgin obtaineth for them too, whose power is so great with her B. Sonne, as by vertue of that, She obtaines for them a perfect Contrition, and entire remission of their sins. And this, the devout S. Ambrose in these words affirmes : O B. Mary, sayes he, you embrace with a maternal affection the poore sinner despised by al the World, and never forsake him til God pacified by your prayers hath receaued him vnto Grace.

Let vs Confirme this verity by the example of a common Curtezen conuerted by the intercession of our B. Lady. We reade in the great Marial, of a lewd woman wholly abandoned to vice

D 2 and

and licentiousnes ; who notwithstanding neuer omitted dayly seauen times to bow downe in reuerence of the B. Virgin , and to say an *Aue Maria* in honour of her ; Now amongst her frequent prostitutions , it happened one of principal quality haunted her company , whose wife being a vertuous Lady and one singularly deuoted to the Queene of Heauen ; did beare her husbands ill demeanour so impatiently , as one day prostrating her selfe before an Image of the B. Virgin she sayd : O most soueraine Lady , mirrour of al purity , how can you suffer this , to see one so shamefully abused , and an impudent woman thus glory in my iniury ? I beseech you punish her so exemplarily , that she may be a terrible

rible warning hereafter for al  
the rest ; Grant this request O so-  
ueraine Lady , if not vnto the de-  
seruing of my prayers, and heate  
of my seruices, Yet at least to the  
pitty of my Cause , and the intol-  
erables of my iniurye. When  
behold a wonder, the Image thus  
answered her ; deare seruant , it  
is impossible for me to satisfie  
your desire, I know your wrongs  
and the iust cause you haue to be  
offended at them; but know whit-  
al , she is so deuout to me , in  
midst of al her wickednes , as I  
cannot proceed against her as you  
desire ; only this I wil doe , for  
your comfort , I wil petition my  
Sonne for her , that he would  
turne her hart , and that she may  
turne vnto amendment ; which  
was done , for within few dayes

D ; after

78      *A Method to loue*  
after there happened a miracu-  
lous Change in both the Adul<sup>terers</sup>, both he and she refor-  
ming of their liues, and liuing  
chastly & exemplarily euer after.  
And is not this a rare priuiledge  
then, of those deuoted to the  
Queene of Heauen, that let them  
be neuer so deeply plunged in  
the abyffe of sins, yet she can  
deliuier them thence? I cal it a  
priuiledge, since for their parti-  
cular deuotion to the Queene of  
Heauen they are particularly ex-  
empted from the law of other  
sinners.

This affectionat deuotion besi-  
des to the B. Virgin is a probable  
and experimented signe of pre-  
destination, I say only a probable  
one, because 'tis true, none kno-  
wes whether they be worthy of  
loue

loue or hate, and an infallible one  
in this life there is none.

With what contented harts  
then should we liue, did we but  
exercise our selues , in good  
works and frequent acts of deuo-  
tion towards the B. Virgin ? and  
what hope of eternal felicity  
should our minds be raysed vnto  
free from al those doubts and  
feares of their saluation , which  
those who walke not in the way  
of God and the seruice of his B.  
Mother, do meet withal so often?  
And from hence proceeded the  
firme Confidence of Saints,  
grounded on the knowledge they  
had of the excessive liberality &  
promises of Alm ; God , to Con-  
quer as it were the Kingdome of  
heauen by the force of Christ's  
merits and their owne coopera-

D 4 tions,

tions, by which they were so encouraged in the midst of their most greeuous sufferances, as nothing could daunt or discourage them.

S.Bernard in his sermons on Septuagesima sayd, that although 'tis true no man knowes for certaine whether he be in the grace of God or no, since in this life no man hath an infallible knowledge of his saluation; Yet ( sayes he,) ( and 'tis a saying of vnspeakable comfort those who are perseuerant in good ) we are not to be disanimated , nor giue ouer the working of our saluation with an anxious feare , since we haue for our comfort a hope of it arising from so many euident signes of it ; as it seldome or neuer deceives our trust. Heare himself : le'ts  
neuer

neuer trouble our selues (says he) with any such doubt as this , for we haue such certaine markes & manifest arguments of our salua-  
tion, as in those who haue them,  
there is no doubt at al.

The Example of S. Hilarion comes wel to the Confirmation of this; drawing towards his end, and being affrighted with the apprehensions of death in this manner encouraged himself ; Go out my soule , said he , What fearest thou? 'tis seauenty yeares since thou begon'st to serue thy God, and now art a feard of death? Behold what an assurance and firme hope of salvation a vertuous life can giue to the seruants of God, and how cleere and euident the markes are of eternal saluation to those who liue vertuously. Let

D v euery

every Christian then endeauour  
to liue so , and he shal feele in  
himselfe the contentment of this  
security , which is so great , as it  
exceeds al the other Content-  
ments we can haue in this mortall  
life. Which S. Francis wel expe-  
rienced , when hauing had a reue-  
lation , how he was predestina-  
ted to be saued , through exces-  
sive ioy for a long tyme he could  
utter nothing else , but Blessed be  
God , blessed be God . And if  
these signes of Predestination are  
to be seene in any , in a most par-  
ticular manner are they to be  
seene in those who are deuoted to  
the B. Virgin , which from this  
following Example wilbe made  
manifest.

S. Anselme in his booke of the  
miracles of our B. Lady , recounts  
this

this story, how the Djuel ( who out of his inueterat hate to man, seekes al meanes possible to ruine him ) once putt himselfe in seruice to a noble man, hauing first taken on him a humane shape; whose humourt he knew so wel to comply withal, as in short space he had al the care of his family committed to his charge ; and pursuing the aduantage he had ouer his wil and his affections, he was still suggesting some mischeife or other to him, now counseeling him to wrong this man, now to murther that ; so as no day past in which he made him not guilty of some notable wickednes ; now it hapned one day, this noble man walking in his woods : accompanied with his crew of ruffians, encountred with

a certaine holy Preist, whom he violently layd hands on and car-  
seyed prisoner to his Castle ; at  
night the Priest signified to him  
he had a secret to impart vnto  
him , in which he was much con-  
cern'd, but it must be in presence  
of al his seruants ; the noble-man  
with a longing desire to know  
what it was , assembled them al  
together except this diuel , who  
retired himself, and tooke for an  
excuse some indisposition of  
health ; the Preist by diuine reue-  
lation knowing the craft of the  
wicked enemie , told the noble-  
man his presence was so necessa-  
ry among the rest, as without it,  
there could be nothing done.  
How would you haue him come  
answer'd the noble-man ; since  
you heare them say he cannot  
stand

stand on his legs he is so ill? All's  
one for that, replied the Preist  
againe , some meanes must be  
found out to bring him heer.  
The noble-man seeing him so re-  
solut , commaunded two of his  
seruants notwithstanding al his  
excuses to see him brought, which  
was don, and he came counterfai-  
ting the sickman vnto the life;  
when the holy-man before them  
al, Coniured him p̄esently in the  
name of Alm. God to declare who  
he was , and to what end he had  
put himself in seruice to that no-  
ble-man? At this , the diuel ca-  
sting toward him such a looke ,  
was able to make tremble the bol-  
dest there , answered plainly he  
was the diuel , and his end of ser-  
uing his Maister was , to procure  
his destruction which he had long  
since

since effected, had not the B. Virgin interpos'd her self : & wherefore, sayd the Priest ? why only for a certaine custome this wicked wretch had ( sayd he ) dayly to salute her humbly on his knees seauen times both morning and euening, and as oft reherse in her honour the Angelical salutation. Which if I could haue once perswaded him to omit , as I endeavored often, I had presently kill'd him, and taken his soule to hel , and hauing vttered this in shooting himself like lightning out of the roome , he presently dis-appeared , with his hideous roaring leauing them al in horrible affright , of which the holy man taking his aduantage, exhorted them al to penance and bitter life , and especially the nobleman,

man, with whom he prevayled so much, as he wholly conuerted him and made him as exemplar in goodnes , as he had been in wickednes.

By this example we see this Priuiledge , and the exceeding value of this interiour and exteriour reuerence exhibited vnto the Queene of Heauen. And if this hapned vnto one so wicked a man as he , how much more special care wil she haue of al those , who serue her in holines and purity of life ? with what a Deare tendernes wil she vnder take the protection of those? and what a watchful eye wil she haue to defend them from the as salts of the Enemy ?

Let vs then conclude this holy and profitable exercise with our duly

duly honouring the B. Virgin  
both with exterior and interior  
reuerence affered vpp with al be-  
coming obsequiousnes ; so shal  
we ingratiate our selues , with  
our most deare and bountious  
Lady , by whose meanes we shal  
obtaine that quiet and repose of  
hart , which is to be preferred be-  
fore al worldly things.





*The Conditions requisit in  
a seruant of the B. Virgin,  
and first of Humility.*



S those who are enttain'd in seruice of any earthly Prince to obtaine their fauours, endeauour to appeare endowed with al those vertuous parts and qualityes by which they are taken most: so those who would be faoured by the Queene of Heauen, must whilst they serue her, endeauour to be qualified with those vertues she is cheifly delighted in; which are

CONCERNING

are principally those she exer-  
cise'd her self in, whilst she was  
conuersant in this mortal life, as  
namely *Humility*, *Corporal chasti-  
ty*, and *purity of hart*, to which  
we may add our diligent frequen-  
ting and receauing the Sacra-  
ments, the only meanes to con-  
serue vs in internal purity and  
to begin with humility, which  
is the foundation of all other ver-  
tues.

It is certayne, no other vertue  
was more perspicuous in her then  
that of humility; though she had  
all the rest in their highest exal-  
tation; and this appeares by the  
account which she made of it,  
testifyed by these words of hers:  
*Because he hath regarded the humili-  
ty of his handmeyed: therefore all  
generatzons shal call me blessed: as  
much.*

much as to say ; that God only in regard of the lowlines of her humility , had elected her to that high dignity , of being his Mother. And if to be humble of hart ( according to S. Dorotheus ) is to account abiectly of ones selfe and preferr al before them , of what excellency was this vertue in the B. Virgin , who from those words of her ; *Because he hath beheld the humility of his handmaide;* we may suppose ( as F. Arias wel obserues ) she had so humble an opinion of her selfe , as she reputed her selfe of al other creatures the most conteneiptible.

This vertue then shining so resplendantly in her, we may suppose to haue been that, most took the eyes of her B. Sonne, & made him soonest chose her for Mother, as

as a sonne in this world if it lay  
in his choice would soonest make  
electiō of her for mother , whom  
he sawe endued with those gra-  
ces and qualities which were most  
in account with vs ; and this see-  
mes to be inferred by these words  
of the text : For he hath beheld  
the humility of his handmayd ;  
and as if she would say ; the sonne  
of his heauenly Father hath cast  
a fauourable eye on me his hum-  
ble seruante , and thought me  
worthy of his loue ; not because  
I am nobly borne, wise , prudent,  
conuersant in the scriptures , and  
the like ; not for any beauty or  
corporal perfection , But only be-  
cause of my humility . For so al-  
though al her other vertues were  
most exceeding grateful to Alm.  
God, yet that of her humility was  
most

most of al, it being as it were the foundation of al the rest. In so much as according to Lyr'as interpretation, it was in her the principal disposition to the conceiving of the sonn of God; & so says S. Hierom. God was rather moued to be incarnat in her womb by her humility then another vertue else. In this vertue it was (as S. Mechtild vnderstood by reuelation) she so exercised her self and laboured so carefully, as she attaineid the height & perfection of it; by this she came to so absolute a knowledge of her self; by this she would lessen her own proportion cōpared either vnto God or man. And disclaiming wholy from her owne deserts; by this she came to attribute al the fauours she receiued to the sole benignity of Alm.

God

God , and rendred him thanks  
for them accordingly ; by this in  
fine she came neuer to vtter word  
in her owne prayse, or to giue  
willing eare to others praises,  
neuer to take vain-glory in any  
thing, but to attribut al the glory  
to Alm : God, incessantly magnifi-  
fyng and praizing him , with ren-  
dring him infinity of thanks for  
his great fauours towards her; and  
so she begins her Canticle ; *My  
soule doth magnifie our Lord, and my  
spirit exults in God my Saviour.* And  
to the model of this excelleit  
virtue of hers , are al her devout  
seruants to conforme their actiōs,  
and expresse the portraiture of it  
in their soules ; when how grate-  
ful wil thy appeare in the eyes of  
this glorious Queene, when they  
present themselues before her in  
this

this riche equipage. Certainly there is none hath any vnderstanding or discourse in him, that wil not humble himselfe vnto the ground and thinke hym the most abiect of al other things , who shal but consider how profoundly humble the B. Virgin was even in that exalted state of hers of being Mother of God, more holy then the Angels , and more pure then the very sun-beames them-selues. And who considering his owne vilenes and extraction only from a little earth , his being subiect to such a world of faults and imperfections , his becomming through sinne enimie to God, and companion of the diuel , wil not in imitation of the B. Virgin cast themselues into the bottome of humilitie , from the topp of pride and

and presumption , whereon they stand

A great and neere Imitator of this humility of hers , was her great seruant S. Francis , who was ambitious of nothīg so much on earth , as to be accounted the most abicēt of al his brethren and for his owne part he esteemed himselfe no better then a collation of al the abhominable vices in the world, and one of the most greeuous sinners as euer was; which in one so great a Saint and in whom so many vertues were assembled , was the more rare, and worthy the greater wonder and imitation.

And although this in general might suffice to affect vs to this excellent vertue , yet I wil sett you downe in particular a Method

thod for the attayning it , giuen by B. Tecelam a Religious of the third Order , to a certaine freind of his : who demanding of him by what meanes the vertue of Humility was to be acquired , he answered ; Contemne thy selfe , and al thou hast in the world ; esteeme euery one more perfect then thy selfe ; and haue a slight opinion of none ; make great esteeme of thy faults , and litle of thy vertues & perfections : count litle al the good thou dost to others , and the harme thou dost for great ; and thou shalt be in a faire way to Humility . To this we may add S. Bonauentures ad- vice for the attayning this holy vertue ; Abase thy selfe as lowly as thou canst ( sayes he ) ; Imagine al men thy betters , and thy

E self

selfe hardly worthy to be theirs  
flaue , and so thou shalt arriue to  
a tranquillity of mind , and neuer  
be molested with offence or mo-  
ved to impatience. By which ex-  
cellent documents we may learn  
to find out true humility and the  
wayes that lead vnto , a lour-  
ney so profitable for our soules  
which our B. Sauionr perswads  
vs to vndertake saying : Learne  
of me to be meeke and humble  
of hart. And those seruants of the  
B. Virgin: who are so indeed , es-  
pecially women-kind are to shew  
it in their exterior comportments  
as they goe abrode in publique,  
shewing neither pride nor vanity  
in their lookes nor apparel , and  
compasing both according to the  
exact rules of vertue and decency  
For what an vnworthy thing  
were

were it in them, to appeare in  
the B. Virgins sight lesse ver-  
tuously adorn'd or decently be-  
haued, things which she in her  
selfe so much abhorrd as S. Epi-  
phanius testifies of her together  
with diuers others, that her owne  
habit was euer plaine and simple  
without al affectation of riches  
or novelty, and ( which is an  
evident signe of her owne purity  
( neuer subiect to any spott or  
stayne, but stil the more whit ( as  
it wer ) for her wearing it, This  
humility in their habits then let  
women learne of her, euen for  
the loue of our B. Saiuiour Christ  
who died naked on the ignomi-  
nious Crosse for vs, and let not  
such vanity vnworthy of a Chri-  
stian appeare in their habits and  
exterior garbe.

Surius in the life of S. Elizabeth daughter of Andreas King of Hungary and wife of the Lant-graue of Turing , recounts a storie that comes wel to purpose here. She ( says he ) one day attired in her Maiestick robes in al her pompe and brauery entred the Church, where beholding iust at the entrance a Crucifix, she suddenly made a stand, and in great bitternes and compunction of hart, began in this manner to enter into comparison of her self with it ; Shal , my Lord and Sauiour , remaine al naked nayled to this hard Crosse, & shal I miserable sinner as I am, go at pleasure vested in these costly robes, curiously embrodered with gold and precious stone ? Shal my sweet Redeemer haue these diuine

uine hands of his fastned to the  
Crosse with cruel nayles, & shal  
I weare on mine, al the delic-  
cies that can be gott? O my Iesus,  
shal I see thee, the only Spouse  
of my hart, haue thy head trans-  
pearc't with those sharp thornes;  
& shal I with such magnificence  
weare a crowne on mine? Alas,  
and can I behold him abandoned  
by al his freinds, and inhumane-  
ly left for a prey, to the outra-  
gious vsage of his enemies, and  
sett vp as a marke for them to  
shoote their horrible blasphe-  
mies at; whilst I my self go with  
so great a trayne, wayted vpon  
and honoured at euery turne? O  
miserable, most miserable as I  
am, is this the loue I beare to my  
Sauour Christ, are these my ac-  
knowledgment and gratitud for

al his benefits? And in saying this  
a sodaine palenes , ouercast her  
face, and a greeuous fainting cast  
her in a trance : when returning  
out of it , she firmly purposed  
neuer to admit of superfluity a-  
gaine in any thing she wore , &  
*de facto* euer after she went so  
mortified in her apparel, as most  
commonly she had vnder it a rug-  
ged hayre cloth, and as often as  
the Dukes occasions absented  
him from her , she would be so  
coursly attired , as no poore wo-  
man but went better clad.

And certainly it is a deplorable  
thing euer with teares of bloud,  
to see what excesse of apparel &  
voluptuousnes raignes amongst  
women now a dayes , so as they  
feeme to place al their their felici-  
ty (as it were) in a newfangled  
fashion.

fashion or attire. I would they knew or considered how displeasing it is to Alm : God , or how many soules their vaine curiosities and foolish pride haue precipitated and cast downe to Hel, and what lamétable harmes haue had their origin from thence; for they are not only the cause of their owne sinnes , but also of others participation with them, whilst in regarding them the bayte hath been but layd by the Enemy to draw thousands vnto hel. Which perhaps we should hardly Credit , did not the holy Ghost it selfe affirme it : Turne away thy face ( sayes he ) from a woman Curiosity adorned , for many haue been taken by the beauty of women , and become reprobate ; a horrible thing to

E 4 ima-

imagination. And how many Religious men haue we seene drawne by the attraction of beauty, first to insinuat themselues into their familiarityes vnder the pretence of sanctity and spiritual conuerse, and after by degrees so deeply engaged in their societies, as without hazard of their salutations they haue neuer been able to get out. The whilst with a deafe eare they haue neglected al the inspirations of heauen, flattening themselues with certaine pernicious Maximes grounded vpon I know not what imaginaire shew of good manners and curtesy; For what (will they say) should we turne our backes to them? and what were that but to giue them cause to thinke vs Clownes, and iustly to accuse vs of

*and serue the B. V. Mary.* 105  
of discurtesy and inciuality. But happy is the soule the whilst that reiects these vaine feares , in a matter in which their saluation is so much concern'd, and preferr their soules immortal good before al other humane respects. Let women therfore take warning and leave off in time , al affection and superfluity in their behauour & attire least they incur as great or greater punishment then she did, whose story I wil here relate, out of the second part of the *Chronicles* of the Frier-Minors.

A Religious man of the Province of Sicily , praying one day in the Church of his Conuent , had the apparition of a woman al naked presented before his eyes , whom he coniuring in the name

E v        of

of God, to declare vnto him what she was, she answered with great shame and confusion; I was (said she a woman of fashion and quality in my dayes, and of plentious fortune, al which I abused so, to his offence who gaue it me, as in al my life I had no other thought, than how to adorne me in most curious manner, and follow still the fashions of the time, till coming to die it, was God Al-mightyes mercy to me, I should repente of my sinns, and with true Contrition make an entire Confession of them, by which meanes I had them al forgiuen me on this cōdition that I should for penance of my former vanity, off attife, walder in this manner naked vp and downe the world; and hauing sayd this, she disapeare

peared. Where is to be noted, that although the poore soule for its greater Confusion imagined she was a spectacle to al; yet none saw her but those whom God Al-mightie pleas'd to reueale this his secret iudgement vnto, in whom it excited rather a holy feare of the seuere punishments of Alm. God , then any vnlawful imagination or desire.

Let those then who desire to render themselues acceptable in the eyes of the B. Virgin endeavour with al their might to become humble both in the exteriour & exterious humility being the only vertue on which God bestowes his most abundant fa-vours. God resists the proud (says the holy Scripture) and giues his grace to the humble. And the most

most sure and infallible way to heauen is true Humility. Humility ( says S. Augustin ) is the Queene of vertues, the destruction of vice, the mirrour of Virgins, and the throne of the holy Trinity.

In fine, humility is that, which best teaches vs both to Know the deceipts of the diuel, & to auoyd them, being knowne; as was reueal'd to S. Anthony, when beholding one day in vision al the world sett with snares about, he cried out; O Lord, how is it possible for one to escape al these? and he was answered by a voice from heauen; by being humble, Anthony; for onely Humility stoopes so low, 'tis neuer entangled by them. And so we reade, how the diuel once appear'd to

S. Maca-

S. Macarius with a mightie scithe  
in his hand ; threatening him as  
if he would haue mowed him off,  
& crying out against him ; O Ma-  
carius, what a cruel strife is there  
betwixt vs two, and yet how im-  
possible it is for me to ouercome  
thee : I do al that thou doest and  
more , for thou watchest someti-  
mes and I neuer sleepe; somety-  
mes thou fastest but I neuer eate;  
I thinke as obiectly , and sett as  
light as by the worlds vanityes  
as thou ; only one thing there is  
in which thou surmountest me,  
which is that profound humility  
of thine. We see then , what ad-  
mirable force this Christian Hu-  
mility hath , to ouerthrow pride,  
and triumphe ouer the stratagems.  
and forces of the Enemy ; a force  
so great , as the very mention of  
it

it is enough to put al the armies  
of Hel to flight; which I wil con-  
firme by an example taken out of  
the Frier Minors Chronicle , and  
it is this.

In the Conuent of Perusia the  
Prouince , where S. Francis was  
borne, there was a Guardian of an  
austere life, endowed with al the  
vertues of a good Religious man;  
now it happened that a noble  
man of the Countrey on Christ-  
mas-Eue sent an expresse messin-  
ger to desire him to send one of  
his Religious the next day to say  
Maske for him, and it hapned iust  
at the instant that two of his Re-  
ligious returning from a long  
journey , weary with trauayling  
and almost dead with cold and  
hunger , he presently commaun-  
ded them to satisfie the desire of  
the

*To serue the B.V. Mary.*

the Noble-man ; which they as-  
presently vndertake without once  
murmuring and repyning at his  
comand or alleadging for their  
excuses their great necessities ;  
Going then with great humility  
and obedience, behold they were  
scarce halfe way on their iourney,  
but they were ouertaken by night  
and involued in so thicke a darck-  
nes that they could not see their  
way ; which incommodity ioyned  
to that of their hunger and cold,  
made their case the more commi-  
serable ; when seeing themselues  
so destitut of al humanc helpe,  
they had their ordinary recourse  
to the diuine helpe beseeching  
Almighty God , to succour them  
in their so great necessitie , and  
in the meane time going on ,  
though whether right or no they  
could

could not tel; at last they heard  
the ringing of a Bell, and their  
eares directing their steps, at last  
they arriued at a Monastery (as it  
seem'd;) where having knockt,  
the gate was presently opened,  
and al the Religious in flock came  
to salute them; from thence they  
convey'd them to their chamber,  
where they had al things prepar'd  
for their rest & refreshment with  
great diligence; At last the Reli-  
gious departing from them exac-  
ted of them a promise to make  
them some short exhortation be-  
fore the next dayes Matins. Wel,  
the morning being come, and it  
ringing to Matins, the Religious  
were al assembled, and one of  
these good Fathers an excellent  
Preacher began to make them an  
exhorta-

exhortation taking for his text  
these words of the Prophet E-  
saias : A child is borne vnto vs,  
and a sonn is giuen vs; on which  
he discoursed most diuinely of  
our Sauiours humility in descen-  
ding so low to take vpon him our  
huinane nature , and whilst he  
was in the heat of his exhorta-  
tion he might perceiue al the Re-  
ligious one after another slinking  
away till at last there was only  
left the Abbot in the Quite. Whē  
al amazed demanding of him the  
reason why his Monkes had left  
him so ? your self are the cause,  
sayd he , how is that possible an-  
swered the good man againe ?  
Why ( sayd the Abbot ) you haue  
discourſt in such manner of I  
know not what humility of the  
ſonne

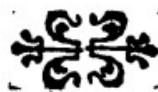
sonne of God , as they neither  
would nor could endure to heare  
it pray'd and extolled so much:  
for to discouer the truthvnto you,  
we are not (as we see me) Reli-  
gious men but diuels , who in re-  
ward of your prompt obedience  
to your Superiour haue been, cō-  
strayn'd to giue you that assistance  
you haue received of vs to night,  
and hauing, sayd this, both he &  
the Monastery and al dis-appea-  
red , leauing the good Religious  
men mightily astonish't at so  
wondrous an accident and in the  
same place where they first hard  
the Bell, from whence they tooke  
their iourney towards the Noble-  
man, al the way thanking and glo-  
rifying God for his great fauours  
& benefits bestowed vpon them.

Many other examples of this  
great

*and serue the B.V.Mary.* II

great vertue I could recount, and especially that of the B. Virgin, who when the Highest had chosen her for his mother profest her selfe the lowlyest of his seruants, & in her greatest honors went in visitation of S. Elizabeth, and serued her for three space moneths; then with what greater humilitie can be imagined? besides how lowly did she matche her self, onely to a poore Artificer, to whom she continued dutiful and obedient euen to death, comforting her selfe always with those who were most poore and humble; as we may gather by the mariage she was present at of that poore couple at Cana in Galilee, neither refusing her company to the most greeuous sinners such as was S. Mary Magdalen and the like,

like; and al this humility in one, who was exalted to so high a dignity, as to be mother of God, and Queene of heauen & earth, was so much the more admirable and rare, that she should neuer boast her of any honour she had, nor be the more exalted in her mind for being so high exalted in dignity; but neither on this nor any other example for the present wil I further enlarge my selfe, not to exceed the limits of that brevity I haue proposed to my self.



of

Of the second Condition  
which the deuout seruants  
of the B. Virgin ought to  
haue, which is Chastity.

ND if the seruants of the B. Virgin be so grateful and acceptable vnto her by reason of their Humility, how great must needs her fauour be towards those, who add to this vertue that of Chastity too, which so purifies and embellishes a soule? in how singular commendation must she needs haue them, & how tenderly cherish them? Humility and Virginity

nity were so equally in this Bleſſed Lady, as to which to giue the pre-eminence we do not knowe; so happy was her Virginy in being adorned with ſuch humility, that admitted of no vaine presumption of it, and ſo happy was her humility in hauing the honour of ſuch virginity, which defended it from al misprision and contempt; and what clearer testimony can there be of this holy Virgins immaculate Chrafty then thefe words of hers; How can this be, ſeeing I know not man? And of her humility on the other ſide, then thofe which prefently follow: Behold the handmayd of our Lord; be it don vnto me according to thy word. O what a mariage was heere of thefe two vertues in the B. Mayd, where chrafty became  
ſo

so humble, and humility so chalst? what higher dignity could there bee, then to be Mother of God, and yet she protest her selfe his humblest seruant , aba-sing her selfe as low as he had exalted her , so as S. Antoninus had iust cause to saye , that it was cheifly the attraction of her humility, which drew the sonne of God from heauen , to make in her wombe another heauen on death.

Al then , but cheifly those of her owne sexe, are to imitate this B. Virgin in her Angelical purity , who is proposed a paterne and example vnto al. It wa's she; that first aduanced the standard of Virginity , vnder whose white colours so many since haue fought , and first ledd the way, which so many Virgine-soules haue

haue followed since , of consecra-  
ting theyr virginities vnto God  
by vowe ; in doing which ( sayes  
S. Anselme ) she sauoured more  
of diuine then mortal : neither  
did the name of Mother any thing  
derogat from the dignity of a Vir-  
gin , but rather dignified it the  
more , adding the fruit of a mother  
to the flower of virginity in a di-  
uine & admirable manner . Where-  
fore with good reason she is sti-  
led Virgin of Virgins ; who be-  
gan a paterne to al the rest , of  
Consecrating their virginityes  
to God ; a work so grateful to him  
and acceptable .

O happy and thrice happy Vir-  
gins , then , who perpetuate their  
Virginityes by vow vnto Alm.  
God , in spight of al resistance the  
world doth make ; seing besides  
the

the many prerogatiues they haue aboue those who are wedded to men; they enjoy by it such a Consolation of mind, as surpasses al the Comforts in the world.

In confirmation of which, I wil relate the excellent discourse of Nereus and Achilles to S. Domitilla in commendation of virginity when they persuaded her to Christianity. These seing her curious in adoring her self, tooke occasion from thence to dispose her minde: Madame ( sayd they ) if you were but as sollicitous to adorne your soule with vertues, as you are in setting your body of, with these superfluous ornaments to please your spouse Valerian, without al doubt you would take the eies of Iesus Christ with it, a farr more noble spouse then

F he,

xxii *A Method to loue  
he, and one who would farr more  
deserue of you, with whom you  
should live stil in an increase of  
beauty: whilst your other would  
only liue vpon the spoiles and the  
decayes if it; To whom she an-  
swered; ( yet vnskild in Christian  
perfection, and one that knew  
nothing but what the world and  
flesh dictated vnto her ) what can  
be more happy sayd she, then the  
state of mariage, which compri-  
ses in it al that is of honour and  
felicity? Alas, Madame, said Ne-  
treus againe, ) you know no more  
then the vaine pleasures which  
vanish with this blast of life, and  
are ignorant as yet ( it seemes ) of  
those euerlasting ones in the  
other life, and waighs the com-  
modities of mariage al if, you  
putt not its incommodities in the  
other*

other scale , which I would haue  
you carefully doe, before you  
loose, a good can neuer once lost  
be recouered againe ; And what  
good is that , saye she ? your li-  
berty , answered he , which with  
the title of Virgin you must for-  
goe , changing it for a seruile  
estate and flauish obsequiousnes  
vnto one whose humors you  
know not and which perhaps  
may be such , as out of pure Ie-  
alousy he may interdict you the  
company of your nearest freinds ,  
and those who you most esteeme ,  
behauing himselfe so harshly to-  
wards you , as no slauue but should  
lieue a more contented life then  
you. Al this , halfe smiling she  
ask'thim , whither his general rule  
had no exception; for (sayd she )  
**I grant you Iealousy is a vice but**

too ordinary in men, which my  
mothers sad experience renders  
but too manifest, yet is it not so  
fatal to all the kind, but there is  
some so happy to be exempted  
from it, and amongst the rest, the  
excellent dispose of my Aurelian  
promises him to be one. Achilles  
to this replyed, Madam, ( said  
he ) be not to confident, for these  
yong louers in the heat of their  
poursuite, the easier to attaine to  
their desires, dissemble their na-  
tural inclinations, and appeare  
more mild and gentle then they  
are; but those once attayn'd, off  
goes the maske of their dissimula-  
tion, and then you shal see how  
jealous they can be, how harsh  
and crosse in their dispositions,  
how iniurious to you in words,  
and not seldone also in deeds. But

sup-

suppose them of a more temperat  
humour and more gently inclin'd,  
what priuiledge enjoy they by it?  
If you shal giue me leaue, I wil  
tel you what: To beare a painful  
burthen in the wombe nine mo-  
neths together, to waxe leane and  
pale with it, to be subiect to a  
thousand languors and disquifts:  
the while if you haue no Chil-  
dren. Lord what discontents,  
what repinning at it? If you haue  
with, what danger? and how of-  
ten in giuing their life do Mo-  
thers loose their owne? what care  
and trouble in their education?  
What feares least al their labours  
should be lost, and death make his  
haruest of what they had sowne  
with paine? then what disconforts  
do they bring their parents with  
their lewdnes and vntowardnes;

F 3 some

some liuing so as they wish they  
had neuerben borne ; others  
dying so , as they wish they had  
neuer lived ; so as both a liue and  
dead, they see me only borne, for  
their Parents affliction. At this,  
Neteus crossing his armes and  
lifting vpp his eys like one in ex-  
tasie , concluded thus : O happy  
then the state of virginity which  
exemptes vs from al these miseries  
and unites the soule that is hono-  
red with it , to Alm. God O most  
riche and incomparable treasure ,  
whose possession exceeds al es-  
teeme , and repaires al losse ; and  
O Diuine loue , and more then  
humane fortitude , by which a  
weake woman can subdue the  
flesh , & with a generosity aboue  
the weaknes of her sexe , wage  
warr with the world , ouercome  
her

her appetites, and vanquish the forces both of death and hel it-self; for which they shal one day enjoy a Crowne, with which none in heauen shalbe honoured but they. With these speeches of her devout seruants, but much more with those which heauen spoke to her inward hart, the Lady was so moued, as she presently consecrated her Virginity to God, for whose loue vnto the palme of Virginity she after added that of Martyrdome.

Now we are to note, there are three sorts of Chastitys in the Church, by either of which the B. Virgins devout seruants may become grateful vnto her. The first is Matrimonial Chastity, when man and wife loyally obserue their Coniugal faith to one

F 4      ano-

another : The second is Vidual Chastity , when Widowes free from the obseruance of man , liue afterwards in perpetual continency , & this excels in excellency the first degree , as S. Paul saies speaking of widowes ; *Yet they are more happy so* , sayes he , *If you wil Credit me.* The third is Virginall Chastity ; more excellent then both the other more perfect and more meritorious ; and this is , when we cōserue our selues in our integrity of body & mind dedicating our virginities to Alm. God , which , oh , how grateful how acceptable it is to the B. Virgin , who prefers it before al other oblatiōs . Seing then al these three sorts of Chastity are with proportion both good and laudable , and with the B. Virgin of pretious esteeme , let those

those that are deuoted to her, be they maid, widow, or wife, endeavour in their severall degrees, to present her with this grateful offering, to which end they are to resolute to fight manfully, for the Enemies that oppugne it, are both many and powerful, their Arts ful of al ambushes, and their endeauours incessāt for the ouercoming of vs: so as S. Augustine considering the difficulty of the fight, and rarenes of the victory, with good reason sayd: *Amongst all the marrs, the Christians had, that of Chastity was the most sharpe, and pressed vs most; where the Combat lasted always, and an entire victory was never gott attayned unto;* and those that naturally ponder it find it true. For but consider how few they are, that fight it manfully

F v indeed,

indeed, in compare with those  
who cowardly yeild vnto the  
Enemy, and we may truely saye,  
the diuel gaines by nothing more  
then this; for how many of al ages  
and conditions, of either sexe,  
doth the Enemy precipitate into  
this vice, who for the rest stood  
firme enough? To which purpose  
S. Augustin hath a feareful saying:  
*Excepting Infants ( saies he ) this  
only sinne is the occasion that so few  
of the rest are sau'd.* Who at hear-  
ing of this, is not astonished? &  
conceiuers not a pitty of our mi-  
serable estate, to see how head-  
long al runne vnto this vice. And  
as for the seruants of the B. Vir-  
gin, what excuse can they pre-  
tend for their excesses herein?  
what wayes they to please her,  
whilst they displease her heere?

Do.

Do they thinke, that saying their beads frequently wil do it? or their fastings on Saturdayes and the like? Alas, no, they doe but deceiue themselues, and the usurping such an honourable title as to be her seruants, whilst they are such? Doth but more encrease their damnation, whilst they abuse that name to the dishonour of Chastity by which ought to be cheefly honoured, and while they put on the face of weareing her livery, but weare the badge of her Enemy in their harts. Alas, how many may we imagine now in hel, who were once deuoted to the B. Virgin as wel as we, till with a foolish presumption of their saluation, they with a deafe eare past ouer her saving and diuine suggestions & fel: to which if

if wee desire to be saued indeed,  
we must lend an attentiuē care ba-  
nishing from our harts , al mo-  
tions of sensuality , and entertain-  
ing al chaste ones in their place,  
or else we leefe her fauour , and  
it wil be wo with vs.

But aboue al for conseruation  
of our Chastity , it is necessary to  
fie al occasions and inducements  
to the contrary, for this is such a  
kinde of victory , as is best gai-  
ned by flight , and they that fre-  
quently expose themselues to  
daunger in it , are ouercome at  
last. Wherefore let none enter in-  
to an ouer-wining of theselues  
or their forces for any former vic-  
tory , for they may easily leefe in  
a moment what they haue been  
in an age a getting , and slight  
occasion may rauish from them  
that,

that , which many difficult ones  
went to the obtaining of; and let  
no humane or nice respect , make  
them be wanting heer, to the care  
they ought to haue of their cha-  
rity ; for many out of punctillios  
of honour haue stood so long  
vpon it , till they haue falne ; and  
many by daungerous familiariti-  
es haue been deceipted . Rather  
let them stie carefully the aspect  
and haunt of those , whose com-  
panies may endanger them , fol-  
lowing the Counsel of our Sa-  
uiour in it ; *If thy hand or feet scan-  
dalize the , cut them off , &c. or if  
thine eye , pluck it out :* which coun-  
sel some Saints haue followed so  
neer , as S. Bridget in particular ,  
not only avoided in her self al oc-  
casions of sinning in this particu-  
lar , but to auoid it also in others ,  
she

she prayed to Alm. God, he would conuert al the vertue she had into deformity : Others there haue been, that haue disfigured them selues rather then to give cause to any temptation ; and others rather then suffer the effect of it, haue willingly departed with their proper liues. Which I will confirme by an example taken out of the second part off the F.F. Minors Chronicle.

A Burgundian Gentleman had a daughter so affected to the seruice of the Mother of God, that secretly from her tender yeares she vowed her virginity to her. This virgin had a corporal beauty, ioyned to the beauty of her soule, so taking, as it attracted to her the harts of al. Among the rest, a seruant of her fathers was one

one , who omitted no arts nor  
industries to oblige her to a reci-  
procal affection to him ; But this  
not taking , his loue grew despe-  
rat , and at length engaged him in  
as desperat a course ; For his Lord  
and al his seruants being gon a  
hunting , he secretly , returned  
home , when his daughter was  
either not accompanied at all , or  
els slenderly only by her maydes ;  
and taking that opportunity to  
execut his wickdnes , went and  
foud her out , where in the Chap-  
pel she was prostrat at her devo-  
tions before a picture of the  
Queene of heauen : into which  
he entred audaciously and with-  
out any reverence to the place , or  
respect to the person , tould the  
reason of his returne , and how  
desperatly he was in loue with  
her .

her, coniuring her by al the force  
of a wicked eloquence to the ac-  
complishmēt of his desires. Whe-  
reare the Virgin was so struck at  
the first, what with the im-  
pudence of the fellow, what  
with the horror and vnxpected-  
nes of his demand as she remay-  
ned a while deuoyd of speech and  
sense, til at last rousing her spi-  
rits vp, with a iust disdaine and  
bashful anger, she answered him;  
Gett hence thou impudent vil-  
laine, and seek out some others  
more fitt to heare and grant thy  
suite then I: and whence is this  
insolence in thee? haue you euer  
seen any thing in me, that should  
thus embolden it? but cease your  
boldnes and your insolence, or  
I know the way to bring you to  
deare repentance of it the fellow  
at

at this, growne wholly desperat; and rageing no lesse for anger then for loue , drew out his sword,& fixing the point against her throte, told her there was but one way with her , eyther to resolute to dy, or to satisfy his desire; thy desire( sayd she?) rather then by me such a wicked desire shalbe euer satisfied , had I a thousand liues I would willingly loose them al ; but you consider better ( said he) for assure yourself I am not in iest; Bee in what mind thou wilt , replyed she , doe thy worst; and when thou hast done , goe vaunt to such as thou art , how thou hast traiterously murthered thy Lords daughter in his owne house in defence of her Chastity. This put him wholly into the hands of furye and desperation;

and

and made him at one blow cutt off her head. When flying instant-  
ly to the Vicar of the place who  
was his Uncle , he made him ac-  
quainted with what he had done ;  
Who being much troubled at it,  
advised him to lye concealed in a  
secret place which he shewed  
him, til he had don Massie and had  
further aduised what course to  
take with him. Meane while be-  
hold a stupendious miracle. An  
Angel sent from heauen present-  
ly vnited the trunke of our be-  
headed Virgin soe properly to the  
head againe , as there only remai-  
ned a red streeke about the neck  
in memory that it was once cutt  
of when she restored to life  
againe , had presently recourse to  
Church to heare Massie , and ren-  
der thankes to Alm: God for that  
mira-

miraculous fauour ; Being there, it happened the Curat at the Of fertory descending from the Altar , with much astonishment espied her , and beleeving it rather some phantasme come to fright him , then her returning to life againe , suspended his astonish ment and his feares , til after Masse , when he repaired vnto her more fully to informe himselfe of what she was ; Then she reconted from point to point , al that had hapned to her , greeuously acomplayning of his Nephe ves barbarousnes , and in parti cular of his irreuerence towards God and his B. Mother ; The good man lost in admiration of the ac cident , as soone as he had found himself , was al in teares , besee ching her to keepe secret this hainous

haynous offence of his Nephew,  
and pardon it. For my particular,  
said she, I doe from my hart; but  
how Heauen wil pardon him; I  
know not; For that , said the Cu-  
rate, I trust in the infinite mercy  
of Alm. God , only yours was al-  
my feare, and there vpon he pro-  
duced his Nephew , who on his  
knees shedding abundant teares  
besought her of pardon ; when  
she raysed him vpp , and as if she  
had forgotten how much he had  
offended her, in this mild manner  
spake vnto him : My freind , said  
she , I haue already past my pro-  
mise to your vnkle that I wil for-  
giue you ; only procure by pe-  
nance to purchase the forgiuenes  
of Alm. God, and his B. Mother,  
or I assure you , a more rigorous  
punishment then this world has  
any

any, is in store for you : Sweet Mistres, said he, (making profound reverence vnto her, and declaring by his sighes; and teares a more profound greefe & sorrow) how good and gratiouse you are, not only to preserue my temporal life, (which if you pleased to take it; were forfaited vnto you) but to take such care of my eternal on; yet besides this fauour I must needs begg another, which is, that from that mouth, which for so greeuous a trespass has pronounc't my pardon, I may heare what penance I shal performe for it: Since you wil (said she) you shal; only take it by way of counceil not of command, and it is this, That you become a Friar Minor, and before you are so, Confesse your selfe wholy and entire-

entirely of al your wickednes: This the sorrowful soule willingly accepted of: and hauing punctually performed what she inioyned him, in short space made such progresse in Religion, as he became an example of perfection vnto al. And by this we may perceiue ; how succourable the B. Virgin is , to those who for the Imitation of her , preserue this virginity so carefully , as rather to depart with it , they chose to depart this life.



The

The third Condition, which  
is requisit in the honour-  
rers of the B Virgin, Of  
cleanness and purity of  
mind.

**H**E sacred Virgin  
being not only a  
bright shining' mir-  
rour of Humility &  
Chastity, to its per-  
fection, but also of incomparable  
purity of mind, wee who make  
profession of being her seruants,  
ought to haue her example al-  
wayes before our eyes, to the  
end the continual Contemplation  
of

of these three excellent vertues  
in her, may excite vs to an affec-  
tionat desire of them, especially  
that of purity of mind, it being  
the most exquisit beauty of the  
soule, and an ornament which  
most of al illustrats it. Now this  
purity of mind is nothing els  
(according to Albert the great,  
as he alleaged by S. Antonine)  
but a recession from al impurity,  
which is sinne, and an accession  
to God the soueraigne purity &  
in this consists the true sanctity  
of the soule, for the more we  
weed it of imperfections, the  
more place is left for perfections  
to spring vp in it; and so S. Dio-  
nyse defyning sanctity sayes, that  
it is a perfect purity abstracting  
from al sinne, and cleansed from  
al impurity; whence we may wel  
conclude

conclude, that purity is no other thing, then an exemption from all imperfection.

Let the pious Reader then imagine the purity of the B. Virgins mind, who of al the Children of Adam was not only exēpted from al actual sinne, but also from original ; and that because of the conueniency ( as S. Anselme would haue it) that she who was the Mother of God should next to him haue al imaginable purity; which could not be, if she had not been preserued from original sinne. Besides, God hauing predestinated her to a degree of honour, the highest that any creature could be capable of, it followed consequently he should endow her with a purity aboue al other creatures, and so al the fa-

G      culties

culties of his power wisdome and  
goodnes , ( we may imagine )  
were at once imploied in enrit-  
ching her with such guifts and su-  
pernatural preparations , as ren-  
dered her of al creatures the most  
eminent ; in such manner as those  
who had but the eies of spirit  
open to penetrat into the beau-  
tie and perfection of her glorious  
soule would infallibly more ad-  
mire Gods workmannishipp , and  
see more admirable effects of it  
in her ; then in the fabrick and  
creation of the Vniuersal . Neuer  
any thing came immediatly out  
of the hand of God , but it was  
pure , perfect and compleat ; he  
created the Angels from the pu-  
rest of the Heauens perfect and  
pure , he created man likewise  
soe , of the most pure-parts of the  
Earth

Earth , and Eue from the purest flesh and bone of Adam , whilst he was yet in the state of Innocency was created pure ; and the reason is , because the nigher to the principal of puritie a thing is , euer the more pure it is . This being so , what can be more resplendent ( saies S. Ambrose ) then she in whom purity it selfe close to abide ? what finally more vnblemisht , then she whom the Sone of God chose to inuest himselfe withal ? And if God hath fauoured other creatures with that highe prerogatiue to be borne in grace and exempt from sinne , who can doubt but she in a special manner was borne so , and exempted aboue the rest ? For what incongruency els were it to haue the mother inferior to her

G 2 Children

148 *A method to loue*  
Children the Queene to her sub-  
iects and. Seing then the An-  
gels , and both Adam and Eue  
more created in grace and in the  
state of innocency , why should  
we deny the Queene of Angels,  
and the repairer of Adam and  
Eues offences , the life preroga-  
tive? Yet let vs passe farther, and  
affirme the B. Virgin excelling  
in purity by infinit degrees not  
only al men and woenen in the  
world , but also al Angels , Ar-  
changels , and the highest Sera-  
phins in heauen. For this , S. Hi-  
larion affirmes of her addressing  
himself vnto her in this deuout  
manner. *O souerainely happy Virgin*  
*aboue al women , and surmounting*  
*euен the Angels themselves in purity.*

Her sanctity then being so  
great, we may wel conclude of  
her

her, that there was neuer in her any blemish of sinne, nor the least shadow of imperfection. Let vs consider her then, being so immaculate as she was, as an Idea framed by God, of al Chastity, as a liuely paterne of perfection in women, model of supreme purity and finally schoole of al Vertues, Virgin both in mind and body, humble of heart, graue in dilcouery, prudent in action, neuer stirring abrode til inuited by necessity sober and mortified, weareing alwayes in her Contenance a holy bashfullnes, her gate wel ordered and composed, simple in Clothing, moderat in her voice, neuer laughing but weeping often, sparing of speech, alwayes wel employed, hauing stil in hand some profitable booke, assiduous

in prayer, during which she seemed stil in extasy ; more abhorring sinne, then al the men of the world together as onē who better then them al together knew, how hateful and detestable it was to Alm. God : she was of a spirit perpetually attentiuē to the exercise of vertue and holy life , holding in a generous dis-esteeme al the honours dignityes and riches of the world , as knowing how contemptible they were al, in compare with those of heauen, whose soueraigne Queene and Empresse she was to bee : how was it possible then she should euer fal into any sinne, being of so excellent a soule , and it being replenished with so many diuine graces & perfections ? and From whence ( sayes Dionyse the C<sup>r</sup>thusian.

*and serue the B.V. Mary.* 151  
thusian) we may imagine these  
beames preceeded, which shoo-  
ting from her countenance ren-  
dered her so resplendent and ve-  
nerable to al that regarded her;  
al which were nothing yet in  
compare with the inward rayes  
that illustrated her mind, which  
gaue light vnto the Angels of  
light themselues; her regard was  
such according to S. Ambrose &  
S. Bonauenture) as her bare sight  
was sufficient to reclaime euen  
those that were furthest gon in  
finne; but that which was most,  
admirable in her, and which most  
rauishes in astonishment both  
men and Angels, was her being at  
once both Mother & Virgin, vir-  
gin in purity, & Mother in fecun-  
dity; A prodigie of al others the  
most stupendious, and a preroga-

G 4 tiue

tiue only appropriat to this rare Phenix of perfection ; for to whom els were attributed euer these supreme titles of honour, Virgin before child-birth , Virgin in child-birth , and Virgin after it ? Yet ? tis an Article of faith , and al doubt thereof interdicted by the holy Church ; for the Consummation of which, we wil here relate a Miracle happenning to B. Giles one of the first Companions of S. Francis , and it was this.

A Religious Diuine of the Order of S. Dominick , being once vehemently tempted by the Diuell sworne Enemy to the B. Virgin ) to cal in doubt her vndubitable Virginity, and not sufficing by his owne forces to shake it off, was resolu'd to yse the helpe of some

some other, and hearing the fame  
of B. Giles for sanctity, resolu'd  
it should be he. Being on his way  
towards the Conuent where the  
holy man resided, who by diuine  
reuelation vnderstood the cause  
of his iourney, behold he was  
ready to meete him, and embrace  
him with al the freindly expres-  
sions of a Religious charity; and  
e're euer the other opened his  
mouth to communicat with him  
of his temptation, he sayd vnto  
him; Brother and freind, assure  
your selfe, shee was a virgin be-  
fore child-birth; when raking the  
ground with a litle wane he had,  
one Lilly presently sprung vp,  
then conuerting himselfe to him  
againe; so assure your self, said he.  
She was a virgin in child-birth, &  
a second Lilly sprung vp in con-

G v firmation

154 *A Method to loue*  
firmaſon therof; finally, the third  
time addressing himſelfe to him  
he ſaid, assure your ſelſe laſtly  
( ſaid he ) that ſhe was a virgin  
after child-birth too; and this by  
the ſpringing vp of a third Lilly,  
being confirmed alſo, the Diuine  
remained deliuered from his teptation  
and rendred infinit thanks  
to Alm. God, for his ſo miracu-  
lous deliuery.

Let thiſ ſuffice for a more am-  
ple confirmation of the ſoueraine  
Puritie of the Queene of heauen.  
Let thoſe then who deſire with a  
due purity of hart to ſerue this  
glorious Virgin, endeaour with-  
al their forces to imitat her, in  
her admirabile purity and Inno-  
cencie of life, that is, to haue a  
hart vntainted, and free from al  
contagion of ſinne, especially  
such:

such as are mortal, since, as the Angelical Doctor teaches vs; The farther that purity is remoued from sinne, the purer stil it growes; so shal wee haue part in the benediction: *Blessed are the pure of hart, for they shal see God.* And to come yet neerer to particulars, those are pure of hart, whose consciences are free from mortal sinne; those more pure, are likewise free from venial; but those most of al, who accompany this freedome from sinne, with the assidual practise of vertue, and this according to S.Christostom, is to be pure of hart. S.Hierome defines it, to haue a conscience that can accuse vs of no sinne, at al, such an one as that of our B. Ladyes was, who according to S. Bonauenture, was so pure from sinne,

finne, as it was reueal'd to a certaine person, as her conscience vnderstood not what it meant. O happy and a thousand times happy are such as those, whose breast being pure, & inuested with these white robes of purity, do serue in that liuery the soueraigne Queene of heauen; for these are truly her seruants, these truly her fauorits, and such as in the next life she peculiary honours and aduances aboue the rest.

We reade of S. Lewis Arch-bishop of Tholouse, who issue from the Royal bloud of France, and was once a Frier-Minor; how he in his life neuer committed mortal sinne; this holy Saint dying at the age of 80. yeares, a certaine Frier-Minor farr from the place of his death, and ignorant

rant of his infirmitie, had a vision iust at the instant of his departure of innumerable Angels bearing his soule to heauen, and sing-  
ing melodiously on the way ; *So are they rewarded who serue God in purity and chastity of hart* ; and for his chastity and purity we haue the attestation of al tbat conuer-  
sed with him, that al his actions and wordes sauoured of nothing else.

And as vehemently is the B. Virgin displeased with the contrary vice, as with this vertue she is please'd ; as witnesseth this following storie recounted by the learned Pelbart. A yong Gentle-  
man of a debauched life, exercis-  
ing some deuotions in the ho-  
nour of the B. Virgin , she one  
day whilst he inuoked her aide  
( being

( being straied in a wildernes & almost famished ) appeared vnto him accompanied with a glorious train of Virgins, bearing in their hands al sorts of delicat meates, but serued in so foule and loathsome dishes, as although his hunger was most vrgent , yet for very loathing he would not eate abitt ; which the B. Virgin perciuing, aptly took occasion to reprehend him saying ; euен such are your deuotions you offer vp to me ; Good in themselues, but coming from one so foule with sinne , my heart serues me not to accept of them ; so she vanished , and left him so strucken with this reprehension by the bitter slaine of his former life , as for the time to come he wholly amended it.

Let those then , who haue the honour

Honour to be stiled the seruants  
of the B. Virgin, that their serui-  
ces may be the more acceptable  
to her, endeauour to keepe vp,  
to the highest point of this per-  
fection of purity of hart, that is,  
to be so farr from the conscience  
of any mortal sinne, as euen to  
decline venial as farr as it is pos-  
sible; from the which the farther  
they are, the nigher they appro-  
che vnto perfection, and the more  
they increase in grace and holi-  
nes of life. Happy is that soule  
then, which growing dayly per-  
fector in this purity of hart, shal  
finde a ready way to euery grace  
and perfection it shalbe desirous  
to obtaine, & merit to haue Alm.  
God amply communicat them  
vnto vs, whose property it is to  
be most bountious of his fauour  
to,

to the pure , to impart himselfe  
vnto them in a particular manner ,  
and enrich them with his diuine  
Consolations . And this Hart of  
ours being a thing of such per-  
fection , each least defect in it ,  
appeares to be deformity , it being  
( as Bro. Giles was vsed to saye )  
like a bright mirrour which the  
least breath would sett a blemish-  
on ; For which reason the Wise-  
man so earnestly recomends vnto  
vs the Custody of it . *Looke Care-  
fully to thy hart , sayes he , for thy  
life depends on it .* And so we see ,  
how little a thing diminishes of  
its merit and purity ; an idle or ri-  
diculous word a little leuity in our  
actions , a friuolous Curiosity , a  
lesse modest regard , immoderate  
laughter , or such like , which we  
account of as things light and in-  
different

different. Now the better to conserue this purity of hart, we must be most careful of our Exteriour senses , our eyes , eares , smell , touching , tasting , &c. least the Enemy preuaile himself by them against our selues.

To expresse the danger of which F. Iacopen of the holy Order of B. Francis , hath an apt similitude; There was ( sayeres this holy man) a Virgin of excellent beauty, ha- uing for her dower a Iewel of ine- stimable price , who had five bro- thers al poore and necessitous; the one a Musician , the other a Pain- ter , the third a Perfumer , the fourth a Cooke , and the fifth a setter of others chastityes to sake One day the Musician addrest himself , vnto her , and with an accent, as charming, as it was pit- tiful

tiful , desired her of pitty in his extreme necessity , if euer Charitiy , sayd he , were deare vnto you , or if euer you knew what pitty meant , declare it now in your assiting me ; giue me your Iewel to redeeme me from my wants ; It is a bould request I grant , both in regard of the greatnes of its value , and the smalnes of my deseruings , but the greater honour wilbe yours , with soe vn-intereffed a Charity , to assist a brother in his necessity , and the greater wilbe my obligation ; and heer so paus'd a while , as if his greefe had stopt the passage of his speech ; But she remaining Inexorable to his prayers , answered him thus : My deare brother , I would do much for you , but satisfie your demand I cannot ; for the same

Charity

Charity which obliges me to benefit others , first of al obliges me to benefit my selfe ; what a folly were it in me then, by my enriching others, to make my self for euer poore , you know I haue nothing but it to maintaine my life, and to depart with it were to expose my life to extreme necessity ; Wel ( answered the Musician ) then , since you wil not giue it me , at least sel it me : and what wil you giue me for it ? I wil take my Lute , sayd he , and sing you two of the newest Ayres at Court at this she laughing , ask't him , when they were done , what remaines for her to liue vpon ? no , no , sayd she , brother you shal pardon me , I wil not sell soe pretious a Jewel for so slight a thing . After him the Painter came vnto her

her with the same request , offerring one of his best peeces , in exchange , but she refused him as she had don the former. Then the Cooke , & the Perfumer came next , this profering for it , one of the delicateſt perfums he had , the other the most ſauory diſhe he could inuent ; but they as the former fayling of their pretences ; the firſt lewd Companion , addreſſing himſelf vnto her , who knew wel the arts of perfwafion , and how to inſtil his words into the mind , offred her for it , after a world of ſmooth and ſoothing word , her choice of a hundred Paramours ; But being as the reſt reieced , it hapned not long af-ter , that a mighty King moued by the fame of this riche Jewell , came to demand it of her , offring to

to marry her on the condition  
that he might haue it, & giue her  
for dowry his Immortal King-  
dome; when she ouercome by the  
greatnes of his offers , but much  
more by the goodnes of the Of-  
ferer , thus answered him ; My  
Lord , it were Impudence in me  
to refuse you , wherfore behold  
I freely giue it you, without any  
reserue at al , and desire no other  
recompense for it , but that you  
would vouchsafe to accept it ; and  
excuse the smalnes of her merit  
that giues it you. This similitud  
the holy man would explicat in  
this manner ; The Virgin is the  
soule, the Iewel, the Free wil she  
hath ; her fие brothers , her fие  
Corporal senses; the King , Alm.  
God ; as for the rest , is obuious  
enough.

And

And heere I could take occa-  
sion to inveigh against those, who  
would beheld deuout ( forsooth )  
to the B. Virgin , and haue no  
Care the while of bridling their  
senses , but let them run on to al  
licentiousnes; nay, which is worse  
they continue so , til the end of  
their liues, without any remorse,  
out of a vaine presumption they  
shalbe saued because of some odd  
deuotions they exercise , then  
which what greater folly can  
there be, what greater blindnes?  
not to see how the diuel drawes  
them as it were bound hand and  
foote to hel. For example , you  
shal see many , ( I speake it with  
greefe and shame enough ) so  
addicted to the devotion of the  
Annunciat , as they would not  
omitt it for a world , ( and 'tis  
com-

commendable in them ) but  
marke how they abuse it ; the mi-  
raculous effects which they so  
spread of it, makes them presume  
the like ; for what wil they say :  
neuer tel me of Hel nor of the  
paines thereof, though I sinne ne-  
uer so much , I serue a Mistrēs  
who hath both wil and ability to  
helpe me out of it, and let me but  
Confesse my sinnes at the houre  
of my death , and I am sure of  
heauen ; see how these miserable  
wretches talke ; drawing a wrong  
consequence from an Antece-  
dent most true, that the B. Virgin  
both can and wil succour her ser-  
uants : but they must be such as  
make due vse of her fauours, and  
employ the in working their sal-  
uation : such indeed shē sometimes  
helpes so efficaciously, as in  
shipwrack

shipwrack she keepes then from perishing in the sea , and frees them from al dangers on land of enimyes , theeuues , and Murthe-  
rers , and al this to bring them to amendment of their liues : But those who rather grow worse by it, or out of presumption of it seeke not to amend at al , for my part I hold their safeties desperat . Then there is a difference of sinners , for some sinne of deliberat wil , and make not duevse of their deuotion to the B. Virgin , nay , as I haue sayd before , euен abuse it to greater licentiousnes of life , and such are in a most dangerous estate . Others only sinne , out of humane frailty , and by giuing too much liberty to their senses , doing it with a remorse of Conscience , and greeuous desire to amend

amend their faults , though they  
be neigligent to put their good  
desires in excution: and for such,  
it is easier for them to dispose  
them selues for grace , and pre-  
uyale themselues of those Inspi-  
rations the B. Virgin procures  
them for the amendment of their  
liues , themselues , both the one  
and the other are to honour the B.  
Virgin, and reuerence her with al  
becoming reuerence , that she  
may obtayne for them of her B.  
sonne condigne penance for their  
sinns, & amendment of their life.  
Let them like wise endeaour to  
make themselues partakers of that  
laudable deuotion of the Annun-  
ciat, since those who haue been  
of it, haue been in fine recompen-  
ced for it, and I exhort as wel the  
Iust and those of better life to  
H this

this, as also sinners and euill liuers; sithence if these find such benefit of it, how much more must they, who are intimate freinds as it were to God and his B. Mother; as those who are in deadly sinne, are capital enimies, as this story taken out of the Cronicles of the Friers Minors doth manifest.

A certaine Frier Minor of holy life, vsing to recommend himself vnto the prayers of euery one he mett; it happned he entring once into a towne; mett a woman there of euill fame, and indeed of as euill life, and desired her likewise to remember him in her prayers to Alm: God and his B. Mother; At which, quite astonished, she answered him, Alas father! what good wil my prayers do

do you , who am the wickedest sinner in the world ? bee what you wil , sayd he , your prayers wil do me no hutt I am confident . When behold a miraculous accident , the woman entring into the Church , and Kneeling before an Image of the B. Virgin to say an *Ave Maria* for him , was rauish't in extasy , and behold the mother of God humbly supplicating her sonne for him ; and he demanding of her why she would harken to the prayers of an Enemy , although it was for a freind she prayed , Be therefore merciful to her ( sayd she agayne ) and for your freinds sake receiue her to freind ship also . The poore woman returning from her extasy , hastned to find out the Religious man , to whom with great won-

H 2 der

der she recounted what had past,  
and hauing made a general Confession  
of al her sins , she liued  
there after a most exemplar life  
in the seruice of that great Patronesse  
of sinners the Queene of heauen.

Let al who serue her then , if  
they desire to please her,carefully  
avoid al mortal sinne , and pre-  
serue their hearts pure and inno-  
cent ; so shal they likewise ob-  
teyne the fauour of Alm : God,  
since as the holy scripture sayes,  
they who loue purity of heart,  
infallibly shal haue the king for  
freind.

The



The fourth Condition requisi-  
t fit in the seruants of the B.  
Virgin, for the conserua-  
tion of this purity of hart,  
Which is the frequentation  
of the Sacraments, espe-  
cially of that of Confession.



LTHOUGH the pro-  
fession of being ser-  
uants to the B. Vir-  
gin, be a great stay  
vnto vs from falling  
into sinnes; neuerthlesse, standing  
on such slippery ground, with  
this waight of flesh on vs incli-

H 3 ning

374 A Method to loue  
ning vs to fal, we canot but so-  
metimes do it, and contract some  
blemish by it, and may need the  
wiping away of it. As for Mortal  
finne, by the grace of Alm. God  
we may preserue our selues vn-  
touched by it; as many good Re-  
ligious do euен to the vttermosē  
period of their dayes; but for ve-  
nial, it is impossible, nor is there  
any of Adams descendants, that  
at some time or other haue not  
falne into it. The Apostles them-  
selues although adorn'd with ri-  
chest sanctity, were not exempted  
from it, only the B. Virgin hath  
had this singular priuiledge aboue  
the rest, as the holy Church con-  
ceives of her in her Office; *You are  
all faire O B. Mary, and there is no  
spot in you.* Now our B. Sauiour  
for the cleansing vs from the stay-  
nes

nes both of venial & mortal sinne hath prouided vs of the remedie of the Sacrament of Confession. And so S. Bernard sayes : *Ama Confessionem, si affectas decorem.* Loue Confession , as thou louest to be faire ; meaning that it is the imbellishment of a soule , and so certainly there is nothing that more efficaciously purges the foule from vice, then to frequent this holy Sacrament.

Al the Sacraments of the Church , according as the Councel of Trent defines, were instituted by our Sauour Christ himselfe , and had their first origin from his sacred side , at what time both blood & water came issuing forth, and are so many rindets as it were, by which his abundant grace is deriuued vnto vs. Let them

H 4 therefore

therefore who frequent them, make account ( especially this of Confession ) that they haue recourse by it , to the ouer: flowing fountaine of our Sauiours pretious bloud , by vertue of which their foules are wash't and cleansed from the foulnes of their sinnes : which the Apostle S. Iohn doth insinuat where he sayes: *The bloud of our Sauiour Christ purges vs of our finnes.* O how merciful and gratiouse hath God ben to vs the whilst ? how excessiue his loue , to giue vs so pretious a remedy , by which as often as we please we may be purged and cleansed from our finnes : and as often as we are dead in mortal finne, we may be reuiued and rayfed to life againe , passing from the death of sinne vnto the life of

of grace ; from vice to vertue,  
from eternal paine vnto eternal  
blisse.

Of aldeformities, mortal sinne  
is that , which renders a soule  
most deformed ; in so much as  
could we but see a soule in state  
therof , we should euē die for  
horror , it would be a sight so  
feareful and hideous : whereas no  
sooner it hath beene cleansed by  
the sacrament of Penance , but it  
produces againe a new beauty &  
formosity . So S. Gregory the  
great sayes : Could we but see a  
soule made to the resemblance of  
God , euē in *partibus naturalibus* , we  
should admire it to adoration , &  
believe the Creatours beauty  
himselfe hardly superior to it.  
For which reason (sayes the learned  
Tilleman) God hath inclosed

H v it

it in this corps of clay, least it beholding it-self, should be in danger of that Luciferian pride, which was so many Angels perdition. And for this cause those ancient Fathers of the Ægyptian deserts in eleuating their mindes to their soules high, and taking the true altitude of their creatiōs, were as it were alienated from themselves; In so much (as we reade of S. Antony.) as often as he was called on to pay the debt of nature either in food or sleep, or any such corporal necessity, he even blush't for shame, that so noble a substance as the soule, should be interess'd in such base reckonings. Now if a reasonable soule be of it-selfe so beautiful, what great addition must it needs receive from the Sacrament of Penance,

Penance, which restoring it to its native luster, add to it besides, that of God Almighties supernatural grace? Certainly there is no eloquence in the world can speak it sufficiently, no liuing imagination can conceiue the hundredth part of its excellency. The Sunne (sayes S. Chrifostome) with his cleare rayes doth not so illuminat the world as the Grace of Alm. God can do a soule. Which that of S. Catharine of Sienna well declares; who hearing a Preacher once discoursing of the excellency thereof, and how exceedingly it beautifyed a soule, conceiued an ardent desire to behold a soule in Grace, and aduantaged with all the beauties thereof; Ful of this desire, she was no sooner departed from the sermon, but she hard

a voice from heauen saying vnto her: *Catherine, presently thou shalt see the fruite of thy desire;* and reti-  
ring her into her Oratory, she there besought God for the per-  
formance of his promise, and so-  
dainly beheld a person of incre-  
dible Maiesty al Circled about  
with light and shining with clear  
splendours; at the sight of which,  
she was so rapt in admiration and  
reuerence, as she presently pro-  
strated her selfe before its feete  
with intention to adore it, had it  
not with these words prohibited  
her: *Catherine forbeare for I am not*  
*God, as thou imaginest; and who*  
*then?* answered the Saint; I am,  
sayd it, the soule of a certaine  
Murtherer you prayed for not  
long since in seeng me ledd to  
execution who being new clean-

*sed*

*and serue the B.V.Mary.* 181

sed in the fire of Purgatory , and  
going al purified to heauen , after  
I shal haue left you satisfied of  
your desire by the commande-  
ment of Alm. God. And after  
this time, the holy Saint had a  
particular in sight by Alm. God  
bestowed vpon her , of the natu-  
res of each soule , and she was  
wont to affirme vnto her Glōstly,  
Father , that if he sawe but the  
beauty of a soule , she was assured ,  
he would spend 1000. & 1000.  
lives for the sauing of one.

The grace of this holy Sacra-  
ment of Penance hath a won-  
drous vertue , not only to purifie  
the soule confessant from the stai-  
nes of sinne , but also to beautify  
it with good inclinations , and  
from a flauie of sinne and vn-  
apt for good , to render it free &  
expedite

expedite; which we wil declare by an example out of Cæsarius. There was a learned Diuine (sayd he) exemplar in al vertue called Thomas, who approaching to his end, saw in a corner of his chamber the diuel appearing in a fearful shape; to whom he with an vndanted courage thus spake; What art thou there cruel beast, sayd he? tell me, I coniure thee, what amongst Christians is the thing which afflicts the most? but he forbearing to answer him, the holy man iterating his admiration, in the name of God charged him to speake: when at last the diuel thus answered him; Know (sayd he) there is nothing in the Church of God afflicts vs more then the frequenting the Sacrament of Confession, seeing when

A man is in mortal sinne, he is as it were bound hand and foote, wholly disabled from doing any good, and when he repayres to Confession those bonds are broken, and he is restored to liberty againe; and so certainly sinnes are nothing else but so many chaines which tye vs as it were vnto the gates of hel, and so the Priest in the act of Absolution sayes: *I absolve thee from thy sinnes;* and a mighty power the Confessours hath, or rather a mighty loue our Sauiour hath of vs to instruct & furnish them with so great a power as they haue. We see, say the holy Fathers, when a Criminal confessed his sinnes vnto an earthly Judge, he is condemned for it, but the contrary happens at the Tribunal of the Church:

Church, where the Priest presides and represents the person of our Sauiour Christ himselfe : For those who confesse, goe away wholly acquitted and absoluued.

Al good Christians then, as soone as they are falne into mortal sinne, are presently to procure to purge themselues of the foule staine of it at the fountaine of Confession ; and if we be so careful when the least spott appears vpon our garments, to washe it out ; how much more careful ought we to be to washe out the blemishes of our soule ? for the which , although Contrition may suffice accompanied with a firme purpose of Confession , not with standing who can secure his Conscience whether he hath had true Contrition or no , or that rather it

it hath not been a greefe lesse perfect for his sinnes proceeding rather from the feare of punishments then a true loue of God Almighty ,as it ought to do ; such as the Diuines cal *Attrition* , neither sufficient of it selfe to deliuere vs from our sins , nor constitute vs in the state of Grace , nor consequently to free vs from damnation should we dye in that state of minde; whereas but ioyne it with Confession , and it is abundantly sufficient, the Sacrament supplying al that was wanting to it of true Cōtrition . Who sees not then the vertue of this Sacrament , and how necessary it is for our saluation ? For which cause , the seruants of Alm. God were euer exceeding careful to Confesse them euен of their highest

186 *A Method to loue*  
test faults , especially night the  
article of their deaths , at which  
tyme, although they had led such  
Saint-like liues , as it hath plea-  
sed God to testifie it euен by mi-  
racle ; yet being to approach to  
the soueraigne purity , they ima-  
gined could neuer be pure enough  
And so a certaine learned Au-  
thour sayes , that a soule in Grace  
at its separation from its body if  
it should but see the least blemish  
of venial sinnes adhearing to it ,  
would be so ashamed of it , as ra-  
ther then to appeare with it before  
the face of Alm. God , it would  
voluntarily plunge it self into Pur-  
gatory there to be cleansed from  
it; nay , which is more , woderful ,  
he sayes that should an Angel de-  
cend thither vnto it while it were  
suffering the sharpest and most  
exquisite

exquisite torments there, & putt  
it to its choice to go to heauen  
with some blemish of sinne vpon  
it, or remaine there purging  
from it til the day of doome ; the  
soule without any demurr vpon  
it, would make election of the  
last, thereby to render it selfe  
more worthy the sight of God  
whom it loues so wel, who cannot  
endure any obiect of impurity.  
The purity of hart then being a  
thing of so singular recommenda-  
tion with the Queene of heauen,  
let al who professe themselues her  
seruants seeke to purchase it, and  
purchasing it once embrace it  
with al their might; to which end  
lett them know, that according  
to the opinion of al, there is no  
more efficacious way to do it,  
then that of the Sacrament of  
Confession

Confession; the benefits of it are so many, that they are impossible to be reckoned vp; For those who confess often, heape grace open grace, purity on purity, beauty on beauty, and make themselues the greatest treasure of it in heauen; those who confess often, haue a more vigilat eye to the cōseruing of their cōscience in purity, which in the fountaine of penance they so lately purified, those who Cōfesse often haue a special care, not to fal into those sins for shame, from which so lately their Confessors help't them out; those who confess often, make more easily the examen of their Consciences, and goe with leffe difficulty to Confession, and are better disposed to the receiuing of our Sauiour Christ in the Sacrament

ment of the Alas. In fine; those who confess often enjoy both day and night great tranquillity of mind which only accompanies a pure Conscience, and is the greatest blessing in the world.

This the sacred Catechisme confirmes where it sayes; *Those who holily and religiously receive this holy Sacrament acquire by it a great tranquillity of Conscience, accompanied with as great content of mind and hart.* But what needs other testimonye of this, than experiece it-selfe? How vnwillingly they go to Confession, who haue their conscience charged with a long reckoning of sins? how ful of sadness and anxiety? how heauie the burthen of them seemes to be, til being lightened of it at last by Confession

Confession, how great Consolation do they feeke then in their soules? how chearful they are? & how embraced with the loue of God for which now they could be content to die, who before cared not to liue for it ! and if the practise of this do often occur, Oh! how happy doe they lead their dayes on earth euен as they were in another heauen : to participate of this so great a benefit no Christian if he ripely considered it; but would goe a thousand and a thousand miles, rather then want so great a commodity , how much the greater shame is it then for thosē , who vouchsafe not to stirr fower or five paces out of their way , to discharge themselues of the burthen of their sinnes. And yet in how farr worse estate are those

*To serue the B. V. Mary.* 151  
those , who remaine fife or ten-  
yeares without this benefit , how  
may we imagine do the Angels  
in heauen deplore so great a retch-  
lesnes ? of this sort how many  
wicked liuers are there , who pre-  
tend some deuotion to the B. Vir-  
gin , as saying their beades , fasting  
on saturdayes in her honour , and  
the like : who for the rest neuer  
think of heauen , or of timely  
repenting them for their sinnes .

Of whom what should we saie ,  
and of their cruelty to their owne  
soules , whose cheifest content-  
ment they so lightly prize ? Cer-  
tainly we could wiste they would  
at least ( since they make profes-  
sion of seruing her ) beseech the  
B. Virgin amongst their other  
deuotions , to obtaine for them  
of her B. Sonne a true knowledge  
and

192     *A Method to loue*  
and contrition for their sinns; which if they doe with a sorrowful hart indeed, without doubt she wil grant them their request, and it wil be amaine disposition for them to obtaine the diuine Grace, seeing (as the Diuines affirme) the workes of charity althoughe done in mortal sinne, haue yet the force to dispose the sinner vnto Grace, and Consequenty vnto eternal life. An example of which , it being ful of rare document besides , out of the second part of the Frier Minors Chronicles we thought good to record.

Two Frier-Minors going from the Conuent of Paris in the depth of winter , were besides the ditty wayes so incommodated with continual showers of raine , as the elder

elder of the two towards the euening wholy tired out ; sayd vnto his Companion ; My deare brother , what shal we do ? I am so weary that I am scarce able to stirr a foote ; alas , Father , sayd the other , we cannot remaine heere in the middest of this foule weather and fowler wayes ; why ? answered the father againe ) it seemes to me I spye a house some quarter of a league hence , where perhaps we may be lodged for God Alm's sake ; I know it wel , said the father , but it wil be ill coming thither for vs , the Maister of it being a wicked man , no freind to God , nor to his seruants , and such an enemie to himself , as for these 30. yeares ( as the report goes ) he hath neuer been at Confession ; howsoeuer ( sayd the

I Father

Father) let vs goe, for there is no remedy now, and God is neuer wanting to his seruants at such necessitous times as this; So they sett on towards the house, where being arrived, and asking a lodg-  
ing for God Alm<sup>s</sup> sake, the Mi-  
stres of the place moued with  
compassion to see them in such  
pitious plight, tould them her  
husband was forth a hunting, and  
for her selfe she was desirous to  
accommode them with al her  
hart, but if her husband came to  
haue notice of it, either of them  
should incurr this greeuous dis-  
pleasure by it, she for receiuing  
them, and they for being recei-  
ued, but come what would she  
durst not deny them for God  
Alm<sup>s</sup> sake, and had rather then  
fal into his displeasure, incurr  
her

her husbands by it a thousand times; so shee entertained them in a more remote part of the house, with the greatest secrecie and charitie she could; In the meane time; her husband returning from the chace, finding all things prepared against his coming home, sat downe to supper , where he was plentiously serued , whilst the goodnes of his appetite equalled the goodnes of the prouision; his wife considering the wants of the poore Religious men , in comparison of the plenty which was there , could not but expresse some sorrow for it in her countenance ; which her husband obseruing, asked her wherefore she was so sad? and she a while excusing her selfe , at last he more & mote importuning her , she plainly

I 2 tould

tould him, vpon his promise he would not be offended with it; how she had entertayned those poore Religious men in their extreame necessity for God Alm<sup>s</sup> sake, preferring by it the feare of God before the feare of him, and how whilst they by the fire side were plentiously feasting it, those poore soules pinched with hunger & cold were ready to starue to death, the cōpassion of whose incommodities with reflexion on their commodities the while, made her so sad and sorrowful in her minde; and having this discouered with teares in her eyes, her husband was so moued thereat, as he presently arose from the table, and commanding they should be fetcht into the roome, he himself went out to meete them, and wel-

welcomed them with such signes  
of affection, as for his owne mo-  
ther he could not haue expressed  
more, this moued the wonder of  
al that were present there, but  
much more that which follow-  
eth; when he seeing their gar-  
ments hang al frozen stiffe about  
them, and their feete and leggs  
chapt through the extremity of  
cold, was so moued thereat, as he  
presently seating them by the fire  
caused a bath of hott water to be  
brought, and he himselfe washed  
their feete: then after he had a  
while refreshed them there, he  
comanded a chamber next his  
owne to be prepared for them;  
whither hauing conducted them  
he addressing himselfe vnto the  
father sayd; My good father, re-  
solue me I beseech you in cur-

I 3 tesy

298 *A Method to loue*

tesy ; whether one who hath liued al his life a greeuous sinner, and yet bath never Confest him his & sinnes, may possibly be saued? There is no doubt , Sir , answered the Religious man, but who soever with requisite penance for his sinnes satisfies the iustice of Alm. God , may arriue at last to his saluation , for so God hath sayd : *At what time soever a sinner shal repent him of his sinnes , he should live :* If it be so, replied the Gentleman, for Gods sake oblige me so much as to heare my Confession; the good father exceeding weary and opprest with sleepe , considering it a worke of much time , to heare the Confession , of such a one as he , encouraging him in his good desires , desired him to defer it till

til morning , when he might at better leisure examine his Conscience, and consider more maturely of what he was to do ; but who can assure me , answered the Gentleman , to liue til the morning ? but for that , as it pleaseth God , and so he retired him to his rest ; meane while the Religious man moued with an extraordinary solicitud of this his new Convets saluation , was no sooner at priuacy in his chamber , but casting himself vpon his knees , he besought Alm. God to dispose al that concerned him for his greater good ; and therupon he tooke himself to his bed ; where in the profoundnes of his sleepe , he beheld in vision , the Angels and diuels at great debat about the soule of this Gentleman newly decea-

I 4 sed;

sed ; the one challenging it to be theirs, the other denying it ; the diuels alleadging for their side the many and greeuous crimes he had cōmitted in his life ; the Angels for theirs , some slight and few good workes which he had done, but with soe little successe as the Judge was euен vpon the point of giuing iudgement for his condemnation , when his Angel Guardian interposed and sayd : I beseech your diuine Maiestie , remember ( what I had almost forgot ) the charitable entertainment he gaue to those Religious men but yester-night ; and I trust it wil more then incite you to pardon him ; at this the Judge demurring , at last in consideration of this one act of his , he gaue sentence for his saluation , and so this

accu-

accusers departed frustrat of their intents. Heer the vision vanished, and the Religious man starting out of his sleepe , called to his Companion saying : My brother, my brother , the Gentleman of this house is dead , and which is more, is saued; and heere he related to him the whole progresse of his vision. Hereupon they both rose and calling to them of the house , aduertised them of what had happened , telling them for certaine that the Maister of the place was dead : at this , al were wonderfully amazed , and his wife the most afflicted woman in the world , not so much for his temporal death , as his eternal, which with good cause she feared; til the Religious assured her that he was saued, and that by the same

I v mea-

meanes he came to the knowl-  
ledge of his death , by the same  
he vnderstood of his eternal life;  
So a great part of her sorrow  
being taken away , the rest she  
bestowed upon his Obsequies , al-  
that either knew his life or death ,  
admitting in it the wonderful mer-  
cies of Alm. God.

From this Example let sinners  
take Instruction , to be alwayes  
charitable to the poore; & though  
their sinnes be neuer so many , yet  
neuer to despaire of the sweet  
goodnes of Alm. God , but chei-  
fly let them learne from hence , to  
correspond to the Inspirations of  
Alm. God , and preuayle them-  
selues of the occasions offered  
them by fauourable heauen , for  
their conuersions & eternal good:  
for so did this Gentleman both in  
will

wil intreating the Religious by  
the Inspirement of Alm. God, &  
in conceluing a firme purpose  
for the Confessing of his sinnes,  
which nothing but death could  
hinder the performance of.

---

*The Continuation of the  
Fourth Condition; which  
is the frequentation of the  
Sacrament of the Eucha-  
rist.*



S the seruants of the  
B. Virgin then to  
preserue their harts  
and mindes in puri-  
ty , ought often to  
Confesse: so likewise to increase  
it

it in their soules, the more to illustrate their mindes, & vnite their harts more neare to Alm. God, ought they to frequent the Sacrament of the Eucharist, where God is gloriously & ful of al sweetnes imparting of himself, no otherwise then he doth vnto the B. soules in heauen. And who can imagine the hundredth part of the greatnessses, maruailes, and superabundant aduantages, which accrued to those who receive this ineffable Sacrament, much lesse expresse it in their discourse and wordes? for the other Sacraments, conferr grace 'tis true, to those who worthily participat of them; but this is the fountaine of grace, from whence it springs, which consequently in more plentious manner is communicated heare,

the

the others come from God, but  
in this is God himselfe, the Au-  
thour of al grace and of al the  
Sacraments, and the fource of al  
our good; others are meanes to  
bring vs vnto God, but this is the  
End and brings God vnto vs; al  
the sanctity of the rest only hel-  
ping to dispose to the sanctity of  
this. With good reason then S.  
Dionysius the Areopagite, stiles  
it, *the perfective and conservatiue*  
*Sacrament*, seeing it is the pérfe-  
ction and consummation of al the  
rest.

Amongst all the motives that  
should incite vs to the frequenta-  
tion of this B. Sacrament, none,  
me thinks, should be more effic-  
cious, then our B. Ladyes so often  
frequenting it, by which with a  
zeale incredible she dayly (as it  
were)

were) en-wombed her B. Sonne againe; according to the great Albert, S. Antonine, Sotus, and the learned Suarez; nor can any without strange temerity call it in question, who but considers her (as she was indeed the light and paterne of those primitiue Times, in which the B. Sacra-ment was so frequented, as Saint Luke writes of them; *They per-  
severed in the Temple in prayers and  
the Communion of breaking bread.*)

And as for the Apostles, 'its certaine they al were Preists and Bishops ordained and establis-  
hed by *Iesu Christ* and Conse-  
quently according to their fun-  
ctions consecrated and receiued  
the Body of our Lord: *I haue re-  
ceiued of our Lord that which I haue  
givern you,* ( sayes the great Apo-  
stle)

stle S. Paul of himselfe; And S. Andrew answered resolutly to the Proconsul exhorting him to Idolatry. : *I sacrifice dayly to the God omnipotent, who is the only true God; not the smoke of incense, nor the flesh and bloud of beasts, but the immaculat Lamb, of whose flesh and bloud al the faithful do eate and drink that which was immolated, yet remayning entire and aliuie.* S. Albert a devout seruant of the B. Virgin descends more to particulars, and sayes, that S. Iohn was her ordinary Preist , from whose hands she communicated and receiued the Sacrament , that she continued this deuotion al her life, and at her death procured to haue ministred, vnto her. But who can imagine the excessiuenes of her deuotion in receiuing it? Since if some-

some Saints were so deuout when they came vnto it, as they rauished the beholders in an admiration , can we doubt but she surpassed them in it , who surpassed them by such infinite degrees in the liuely apprehension and vnderstanding of the thing. S. Catherin of Sienna when she would expresse to her Confessarius the ardent desire she had to communical of this Sacrament , would only say she hungred , and he vnderstood her meaning strait , and hauing receiued it according to her desire , she would remaine some fие or sixe houres afterwards in extasie. Our S. Francis did so burne , nay euer dye with the desire thereof , as those who beheld him in the Act of Communicating , were astonished at his.

his feruour in it , and none could behould him without hauing the fire of deuotion enkindled in the selues the while he seemed so inebriated with it and transported with the ioy , and so great was his reuerence of it , as only it was that , which made him abstaine from Preist-hood, when once beseeching Alm. God by ardent prayer to declare vnto him what his pleasure was in that particuler , an Angel appeared vnto him with a violl in his hand ful of pure and christallin liquor saying vnto him ; Behold, Francis, those who duely administer the B. Sacrament , ought to be as cleane in hart, and as free from blemish in their soules , as this liquor is from al foulnes & impurity. With which apparition he was so confirmed

firmed in his humility as they could never induce him to any further Orders then he had.

And S. Clare of the same time with him, had no lesse deuotion to this Sacrament; as it appeares in that shee never approached vnto it, but with her eyes drowned in teares, whilest her hart was burning in deuotion. But what wonder that men goe to it with so profound sub-mission and reuerence, when euen the Angels & diuels adore and reuerence it.

The B. Brother Stephen (as it is recorded in the Chronicles of our Order, celebrating Mass one day with great guift and deuotion, the Acolothite who assisted him falling a sleep, hauing been ouer-watched the night before; Two deuout women being present

present at Masse , beheld at the time of Eleuation two Angels in most beautious shapes with torches in their hands performing the Office the while of him that slept ; and when the Eleuation was done , after their most profound reverences they disappeared ; This to their great admiration these devout women obserued.

But what wonder if the Angels honour and reuerence their eternal King , when euen the Diuels themselves euen do it , as is manifest in their storie following : In Germany there was a certaine Virgin possessed by the Diuel , who before this lamentable accident was of rare vertue and singular piety ; It happened once as she was issuing forth of

the

the Church with diuers others,  
a Preist passed by , bearing the B.  
Sacrament to the sicke , when al  
the people fell on their knees  
reuerently adoring it , except a  
certaine Iew who was there  
amongst therest ; which this Vir-  
gin spying she approached vnto  
him, and striking him sayd ; thou  
wicked miscreant , why dost thou  
not adore the Creatour and Lord  
of al ? The Iew replyed ( moued  
with the indignity of the thing,) we  
are obliged to the acknowled-  
gement but of one God a lone ,  
and why then would you haue  
me reuerence this , of which there  
are , as many as there are Hosts  
consecrated in the world ? the  
possessed person hearing this ,  
tooke a Siue , and holding it be-  
fore his eies , bidd him regard  
the

the Sunne, and then ask't him, how many Sunnes he sawe? whether as many as there were beames that came through the sunne, or only one, from whence all those beames were deriuued? thinke me not so simple, sayd the Iew, as not to know there is but one only Sunne; more simple thou art then, answered she againe, to beleue that we haue more Gods then one, though so many Hosts as thou feest euery where deriuue themselves from his diuinity; and at this the Iew confounded left the place.

The B. Virgin not only adored this B. Sacrament, on earth, but now in heauen actually Continues her Adoration; which we may confirme by a storye taken out of Vincentius his Mirrour-Historial

Historial the. 17. booke , confirmed by diuers other Authors of worthy credit : There was , sayes he , a Curat of euill life , addicted to his pleasures , and one who studied more to flay and kill his flock , then profised them ; It hap- pened in his parish at the same tyme there fel sicke a riche Gentleman of prime quality , and a poore widow of a vertuous life ; the Vicar choosing rather to visit the Gentleman (as one from whom there was somewhat to be hoped for ) left the widow without help abandoned : and after he had dispatch't with him , slightly hearing his Confession and adminis- tring the other Sacramēts , yet he remained lingering there so long impertiently flattering the Gentleman with hope of life , though he

he euen saw death in his Countenance, (only in hope of some temporal benefit) vntill the widow mindful of her eternal goods sent for him being almost in her last Agonie: but he sticking fast there, in hope of gaine, could not be drawne from the hice which his Vicar perceiuing, moued with compassion; alasse Sir, sayd he, suffer not this poore woman to dye thus destitute of help, but at least send me thither: if you wil not goe your selfe! Goe, if you wil, sayd he, for my part I wil not leaue this Gentleman where there is hope of some what to be gott, to visit a begger where there is nothing but misery: hereupon the Vicar went with the B. Sacrament for her Viaticum, to visit this infirme creature, poor indeed

indeed of worldly riches , but ri-  
che in heauenly , without which  
al is pouerty : and he was no soe-  
ner arriued at the doore , where  
the poore soule lay only vpon a  
little straw , but he beheld the glo-  
rious Queene of heauen , accom-  
panied with innumerable troopes  
of Angels and Virgins ; assisted  
at her happy departure , at the  
sight of which the Vicar suspēded  
in his thoughts a while , whether  
he should enter or no , at last re-  
flecting from his owne vnwor-  
thines on the dignity of him who  
was in the Sacrament which he  
brought with him , he confidently  
entred in , when the B. Virgin  
and al her Glorious trayne with  
humble reuerence adored it , and  
presently vanished away . When  
the good Vicar in extreme con-  
solation

solation approched to the Couch where the poore widow lay, and hauing heard her Confession and ecommunicated her , the happy soule presently loosened from its mortal bones , tooke flight immediatly to heauen.

In the meane while, things succeeded cleane contrary at the riche mans house; whither the Vicar was no sooner returned , but he beheld the Gentlemans bed, al incircled in with ougly black spirits , with horrible noyse , skreekings, and roarings affrighting of his soule , whilst he cried out in horrible dismay : helpe , helpe, my freinds , these wicked spirits are haling me, and with their griopes they euен presse me to the hart: alas ! I am a lost and miserable man : and at last , whilst the

K Cura

Curat and the rest were labou-  
ring in vaine to comfort him , his  
aking soule weary of those mo-  
mentary and painful gripes , is-  
suing out of its body was recei-  
ued by those Feinds , and carried  
where was nothing but eternal  
torments.

Imagine but what impressions  
the whilst the concurrancy of  
these two Visions made in the  
heart of the good Vicar , and how  
deuoutly afterwards he reueren-  
ced the B. Sacrament , hauing  
seen with what deuotion the B.  
Virgin did it , and al her heauenly  
traine ; At least , the professed  
seruants of this B. Virgin ought  
to make their profit of this Ex-  
ample , and learne from thence  
to reuerence the B. Sacrament ;  
and also to haue the often reci-  
uing

wing of it in highe esteeme; notwithstanding the friuolous opinions of some, who hold it an irreuerence the often frequenting of it; not considering that it is stiled our dayly bread; that S.Luke and S. Denis the Areopagite affirmes it to haue been the Cu-stome of the Primitive Christiās, to receive it dayly with incredibile Consolation. For their better instruction, let them heare Saint Ambrose exhorting to the frequent receiuing it: *The seruants of Alm. God, ( sayes he ) receive this bread dayly, since dayly thou hast need of it, for thy Comfort refreshment, and purging thee from thy sences;* And the Angelical Doctor S. Thomas sayes, That whosoeuer experienteth an increase of grace and deuotion by their of-

ten receiuing it , both may and ought to frequent it still , and that although it be Commendable sometimes for humility to abstaine from it , Yet it is more Commendable out of loue to receive it often. As witnesseth that example of S. Bonauen-ture , who in his yonger yeares at his first entrance into the Order of the Frier-Minors , out of the profoundnes of his humility would oftentimes forbear to communicate ; vntil hearing Masse one day , it pleased Alm. God to send him a particle of the Bleſſed Host by the hands of Angels to communicate withal , by this singular fauour both rewarding his humility , and encouraging him to more frequent receiuing it.

And

And heere we wil cease all further Discourse of these Conditions requisit in the seruants of the Blessed Virgin, and treate of the due reuerence which wee owe to her ; and first we wil declare the Excellence thereof.

*Heere endeth the first Part.*



K ; THE



## The second Part.

Of the Excellency of those Reverences We are to exhibit in honour of the Queen of Heauen.

### CHAPITRE I.



MONGST all the most noble and excellent seruices appertaining to the diuine honour, that Adoration which the Diuines call *Latria*, and which is only appropriate to God in regard of the infinite

sanctities of his Maiesty: holdes the first ranke and place. This adoration according to S. Iohn Damascene, consists in an interiour Act by which the Creature testifies his submission vnto his Creatour, by some exteriour signe either of vncouering ~~the~~ head, bowing the knee, inclining the body, or the like. With this supreme sort of Adoration the three Kings adored the Infant Iesus in his Mothers armes; And entring the house ( sayes S. Mathew ) they found the Infant with Mary his mother, & falling on the ground, they adored him words which excellently wel declare the greatnes of this adoration; by which the Kings and Monarks of the earth humbly bow the head and knee vnto the King and Monarke of the heauens.

Now to speake of the adoration proper to the B. Virgin, the next degree to that of God, himselfe, the Diuines distinguish it by the name of *Hyperdulia* from the rest by which al creatures both in heauen and earth count it as honour to adore the sacred Queene of heauen.

According to the opinion of some Diuines, God had no sooner created the Angels, but he let them vnderstand, how his B. Sonne was one day to become man, and this man should be their God.

Whereupon the B. Spirits with regard vnto the time, honoured him as such, and consequently (as Suares sayes in following Saint Thomas his opinion) they adored his Mother as her who  
was

*and serue the B. V. Mary.* 225  
was to inuest him in mortal flesh.

And 'tis an approued veritie  
of al the Doctours and the cheife  
of them al S. Paul ; that the  
Sonne of God being come into  
the world , al the Angels came to  
adore him. So ( sayes he ) *when he sent his first borne sonne into the world, he sayd; Let al the Angels of God adore him* : And S. Bonauen-  
ture and other devout writers  
saye , that when the Infant Iesus  
was borne in the Stable ; al the  
Angels in their seueral Quiers  
came to adore him , and that per-  
haps visibly in humane shapes,  
the more to honour his Huma-  
nity ; After which they did their  
seueral reuerences to his B. Mo-  
ther, the one and the other sing-  
ing diuine and melodious Can-  
ticles of prayse.

K 5 Now

Now if the B. Spirits with such profound reuerēce adored the B. Virgin while she was yet resident in the world, what exceſſive honours may we imagine do they render her now in heauen, where next to God she holds the ſecond place? invested with incompara-ble glorie at the right hand of her B. Sonne? For my part I am of opinion, that their moſt ordinary exercise is to honour the Sonne & Mother with incessant adoration; and ſo we read how S. John rauished in extasy beheld the Angels incircling the Throne of God, and falling on their faces before it adoring the B. Trinity, and the ſacred Vir-gin, daughter of the Eternal Fa-ther, Mother of the Sonne, and spouse of the holie Ghost: by which

which doth clearly appeare the excellency of this adoration, both *Latria*, and *Hyperdulia*, exhibited by al the Court of heauen vnto their King and Queen.

If then these glorious ipirits honour with so toueraigne and magnificent a kind of Adoration the Mother of Alm. God, with greater reason ought we to honour her, by how much greater her fauours and graces haue been to vs, then to them. Let vs then honour her with al possible reurence, to shew our selues grateful vnto her for her benefits: Of which we reade a rare and excellent Example in *Scala cœli*; and it is this. A certaine holy Monke in England being much deuoted to the Queene of heauen, and amongst other his deuotions v-

sing

sing often to salute her with profound reuerence; and bow downe as often as he hard her name pronounced, this holy name through extremity of age becoming so feeble as he scarce could moue himselfe or so much as stirre him in his bed, the Abbot assigned him one to attend on him in his chamber; but he not being able to be alwayes present to his occasions, it happened that once in his absence he desirous to remoue himselfe , and hauing twice or thrice attempted it in vaine, at last hauing recourse vnto his prayers beseeching the B. Virgins assistance, behold she sodainly appeared to him , waited on by a faire traine of Virgins , two of which by appointment set him in that posture which he desired;

when

when the B. Virgin, after she had most sweetly comforted him (as a pledge of her deare acceptance of his deuotion) added vnto his terme of life twenty yeares, and restored him to his perfect health againe. A strange fauour, which cōferr'd not so much vnto the corporal vigour of the man, as it did to his spiritual in deuoutly seruing her..

But in the laudable exercise hereof, we are not so much to regard the outward comportment of the body, as the inward disposition of the mind in framing a deuout conceipt of the B. Virgin, imagining her present as often as we exhibit to her any corporal reverence, and beholding vs the while with a deare regard, whereby this one deuotion will become

become more familiar to vs , and our remembrance of her more deare and cordial , so as we shal take pleasure to speake with her and of her , on al occasions , and more confidently preferr our petitions to her in our necessities; And this affection whosoeuer shal conceiue of her in his mind, is in a most happy estate & may wel presume of his saluation , and to be one of the number of the elect; whence he cannot but experience an incredible ioy of minde, since ( according to a certaine graue Authour:) *If thou feele in thy hart ( sayes he) a singular affection and deuotion to the glorious Virgin , it is a signe of thy Praedestination to eternal life, and thou mayst wel be glad and reioyce at it.*

These holie motions and pious affects

affects of loue & reuerence were found in that deuout woman , of whom it is recorded in *Scalaceli*; That being of noble birth, though fortune were wanting to her nobility; and hauing two daughters, whom shee carefully had educated in deuotion to the B. Virgin and the seruice of Alm. God ; It chanced at last that their pouerty was soe great, as they had nothing to sustaine their life , nor defend them from the extremity of pouerty ; at which the mother exceedingly afflicted , had recourse one day vnto the Church, where before an Image of the B. Virgin deuoutly kneeling down, she with a voice often interrupted with her sobs and sighes , in this manner deuoutly supplicated her : *O most holy Virgin, the refuge of*

232 A Method to loue  
of such miserable creatures as my  
selfe; behold my two daughters here  
which it hath pleased Alm. God to  
bestow on me being brought unto ex-  
treme necessity , whom now I resigne  
ouer unto your care and motherly  
Prouidence, since mine no longer can  
auayle them ; accept them then , and  
prouide for them as you see best , since  
al humane protection fayleth mee.

Hauing finished her supplica-  
tion, and being ready to depart  
the Church ; behold a yong  
may of rauishing feature ( wee-  
man wel imagine some Angel  
sent from heauen ) presented her  
with a hundred poundes saying;  
This money , Lady , I haue long  
owed to your deceased husband,  
pardon my so long delaying the  
payment of it ; So he departed;  
and she vnto her home ; where,  
with

with the money she made prouision what was necessary for the adorning her daughters according to their quality; which made the world ( euer inclined to imagine and speake the worst ) report them to haue by lesse chaste wayes arriued at that pléty which it saw they had : the noble mother no sooner had notice hereof , but with teares in her eyes , calling her daughters to her , she sayd vnto them ; My daughters, go to the B. Virgin , vnder whose patronage you are , and commend your fame and reputation vnto her , who now is more concerned in it then I , to fetch you faire & clearly off againe ; they did so , & with al the attestations as deuotion could suggest , they beseeched their diuine Mistresse , to re-  
leue:

leue them in their fame , as she  
had in their poerty ; neither was  
it in vaine , for in short time after ,  
they became so vertuously repor-  
ted of , as the Prince of the coun-  
trey moued by the common fame  
that went of them , constituted  
them Abbesses of two seuerall  
Monasteries of his foundation .



How acceptable to the Bleſſed Virgin these reuerences & adorations are.

C H A P. II.

H E R E is none so ignorant that doth not know, that the more we honour where it is deserued, the more we ingratiate our selues with the honoured. This supposed, we hauing in the precedent chapter declared the B. Virgins meriting in the highest kinde, this sort of Adoration which we cal *Hyperdulia*, consequently our honouring

236. *A Method to loue*  
honouring her therby cannot but  
be most grateful and acceptable  
to her. It is an exercise , as we  
haue insinuated , practised by the  
Angels themselues in heauen and  
who soeuer practises it on earth,  
becomes ( as it were ) by it,  
equale vnto them ; Angels of  
earth in honouring and reueren-  
cing the soueraigne Queene of  
heauen. Neither are we to ima-  
gine that honour we exhibit vnto  
her here , lesse grateful vnto  
her , then that which they do  
there ; nay , perhaps there are  
some men on earth so zealous in  
her seruice , who acquit them so  
wel of their deuotions and with  
such vigour of spirit goe reueren-  
cing her , that their seruices to her  
heere , are more grateful then  
theirs here , and consequently in  
their

*and serue the B.U. Mary.* 237  
their reward of glory also they  
shal out strip then farr.

Dul-sighted as we are then,  
not to see of how great glorye we  
depriue our selues, when we en-  
deauour not in al we may, to  
please the B. Virgin in honou-  
ring her. Certainly, to fast, to  
watch, to weare hayrcloth, say  
our Beads, Offices, or such devo-  
tions, are very meritorious and  
pleasing vnto her; but it is im-  
possible for al the learning and  
eloquence of the Quire of Sera-  
phins, to expresse vnto the life  
the infinit gladnes and extreme  
pleasure she receaues from these  
Adorations proceeding from the  
interior of the minde, and ac-  
companied with the respectiue  
comportment of the exterior.

Besides, al the Angels and the  
Celestial

Celestial Court do take particular contentment in the honour and reuerence exhibited to their Soueraigne Queene; for if earthly Courtiers reioyce when any new honour redounds vnto their Prince, how much more rejoycing may we imagine to be in heauen, when they see their Princesse so honoured heere? and of this rejoycing the B. Trinitie hath its part, when it beholds her reverenced, in whom they haue lodged al their supreme and singular delights; the Father rejoyces to see his daughter so honored, the Sonne his Mother, and the holy Ghost his Spouse.

Let al men then, of what estate, sexe, or condition they be, with al diligence and solicitud procure  
to

¶ for the B. V. Mary. 239

to honour the Glorious and ever  
B. Virgin Mary , with al becom-  
ming reuerence ; especially since  
the honour due to her , redounds  
vnto her B. Sonne , as the honour  
done to Saints doth to God who  
made them so. In honouring the  
B. Virgin then , as the most ex-  
cellent of creatures , we honour  
God her Creatour , confessing al  
those excellencyes we honour  
her for , proceeding from his li-  
berality vnto her , and thanking  
and praysing him for making a  
creature of our owne Condition  
so worthy and excellent ; besides ,  
the honour and seruices done  
vnto the Mother for the Sonnes  
regard , the Sonne takes as done  
to him , and proceeding from the  
loue and respect we heare him ,  
nay , which is more , the deuotion  
towards

towards the Mother encreases the deuotion towards the sonne, in that she ( as most true vnto his honour ) referrs al vnto it that is offered her , and leade them vnto him , who addresse themselues vnto her. Just so then , as in honouring and glorifiing the B. Virgin , we do but honour and glorify God, so we in placeing our Confidence in her , but place it in God himselfe , for what is it to confide in him , but to confide in those meanes which he hath prouided vs for our saluation ; and amongst al the meanes one of the most efficacious is to Commend our selues vnto her patronage, as we are instructed by the holy Church in that her Antiphon : *Spes nostra salutē : eia ergo adiuvata nostra illos tuos misericordes*

*and ferue the B.U. Mary.* 24  
*ricordes oculos ad nos conuerte:* Haile  
O our hope, and O our aduocate  
Conuert your eyes of mercy tow-  
ards vs. And that great light of the  
Church S. Augustine. sayes to the  
same effect: *You are the only hope of  
sinners; & frō you, ô Glorious Virgin,*  
We expect pardon of our finns, &  
recompence for our good works.

Knowing then for certaine, that  
in honouring the B. Virgin, we  
do but honour God, we are often  
to procure to honour her, and  
both day and night offer vp vnto  
her our reueréces, especially in  
the night when the time is more  
silent and more fitt for our devo-  
tions. This how grateful it is vnto  
her, she herself declared to a cer-  
tain Capuchine of our order, one  
most devout vnto her. This good  
Religious man had a laudable cu-  
stome profondly to incline vnto

L her

her a hundred tynes a day, till ha-  
ving some speciall charge of the  
Conuent, the performance of  
which exacted much time of him,  
not able to Comply with both,  
he cutt-off one halfe of his devo-  
tions, & diminished them vnto  
fifty tynes : Now it happened  
that one day whilst he was bus-  
ily employed in his pious exer-  
cises, the B. Virgin appeared vnto  
him, invested with most glo-  
rious ornaments, wearing a riche  
mantle ouer them, with only one  
halfe of it embroydered with  
statts; and addressing her speech  
vnto him she sayd, how comes  
it, my sonne, thy loue is growne  
so cold in thee? that having be-  
gun to imbellish this mantle with  
so many bright shewing statts,  
thou hast givē ouer and left the  
other halfe unembroidered.

rest vndone? it is a worke so  
grateful vnto me the performance  
of it; as nothing can bee more un-  
grateful vnto me then the ne-  
glect of it; wherefore as you re-  
spect my loue, finish your deu-  
tions as you haue well begun, and  
so vanished away leauing the  
good Religious man making his  
profit of her so mild reproofe, &  
renewing his anoyent deuotions  
agayne; he exercised them vnto  
the end of his life, in that ful  
number he began withal.

And let none imagine this a  
deuotion only for women or the  
simpler and vulgar sort, for al are  
equally obliged to honour her, of  
what sexe, estate, or condition  
soever they be; the Patriarkes &  
Prophets (as the Divines affirme)  
acknowledged her worth, and re-  
verenced

uerenced her for it thousands and thousands of yeares , before she was borne into the world : But what do I talke of Patriarkes and Prophets, when the Angels them selues at the first instant of their creation , beholding her in the Eternal Word , humbly reuerenced and adored her , as one that should one day be their Queene in heauen , and be the mother of their King on earth. And what should we say more ? even God himselfe become man was obedient vnto her commands , and obserued her with al filial loue and reuence.

To descend now to the Christians of the Primitiue Church , the Apostles reuerenced her dedicated Temples to her seruice , erected Altars to her , and accor-

*and serue the B.V. Mary.* 245  
ding to the opinions of some cō-  
secrated to her the famous house  
of Loretto. But omitting these,  
let vs come to the Potentates of  
the world ; how many Empe-  
rours, Kings, and soueraigne Bis-  
hops haue there been , who haue  
reuerently taken their Crownes  
of their heads , and offered them  
at her feete?

What titles of prayse and ho-  
nour by the Doctors of the  
Church haue anciently been be-  
stowed vpon her by S. Hierome,  
S. Augustine, S. Chrysostom, and  
innumerable others ? how Diui-  
nely hath S. Thomas spoken in  
her prayse ? how deuoutly S. Bo-  
naventure ? and how affectionat-  
ly Albert the Great , in humble  
acknowledgement of the learn-  
ing which he receiued from her ?

L 3 Let

Let vs fixe vpon Alexander de  
Hales amongst the rest , as one  
singularly devoted vnto her , and  
recount the motiue he had to  
leauue the world , and inrol him-  
selfe in the seruice of our Sauieur  
Christ vnder the banner of S.  
Francis of Assisium.

This Alexander of Hales being  
English by nation , was of a su-  
blime spirit , and of singular eru-  
dition, the first professor of Theo-  
logie in the Vniuersitie of Paris,  
& one so affectionatly deuoted to  
the B. Virgin , as he made a vowe,  
neuer to refuse any thing that  
should be asked him in her name;  
A certaine Gentle woman vnder-  
standing this, persuaded the Ber-  
nardines to make their vse of it  
by winning him to their Order,  
and illustrating it by so great a  
light

light of learning , which they  
resolued to doe , and repairing to  
him they made their approaches  
a farr off , discoursing of learning  
and deuotion ; but God Alm. per-  
mitted not , that at that time they  
should come nearer to him ; the  
Gentle - woman vnderstanding  
what was done , had recourse vnto  
the Frier Preachers next , anima-  
ting them and putting them in  
the way to make him one of their  
Order as she done the Bernardi-  
nes before ; which was attempted  
also by them , & iust as they were  
putting him to his vowe , by  
chance two Frier Minors coming  
in , one of them diuinely inspi-  
red thus sayd vnto him ; Alexan-  
der , it is highe time for you to  
with draw your selfe from those  
vanityes which haue abused you

so long; wherefore in the name of God and his B. Mother I coniure you to take the habit of S. Francis , for I know his Order hath need of such as you are ; Alexander touched with these words as by the finger of the holy Ghost , and remembiring the vow he had made , answered him presently , Goe you hence good fathers , and I wil instantly follow to the ful effecting of your desires ; and so he did , taking on him the holy habit , til being in his probation he was greeuously tempted to cast it off agayne , by reason of some austerties he could not vndergoe so wel ; and iust as he was vpon the point of doing it , behold S. Francis appeared vnto him in his sleepe , bearing on his shoulders a heauie Crosse , with which

which he endeauoured to clime a  
stipe hil; at which he was so mo-  
ued with compassion , as he offe-  
red him his seruice to helpe him  
vp with it; wherupon the Saint  
beholding him with an angrie  
eye , goe offet thy seruice ( sayd  
he ) to suche weaklings as thy  
selfe ; for if thou canst not carry  
thine that is so light , how canst  
thou help me to beare my . hea-  
uier one? the Novice perceiving  
strait his mind from this his re-  
prehension, resolued to continue  
in the Order , notwithstanding  
al the difficulties thereof , and  
concluded there was no other  
waye to heauen, then by bearing  
the Crosses which are offered vs.

L v      That

*That the quality of Mother  
of God obliges both men  
and Angels to the adoring  
of her.*

## C H A P. III.

 MONG al dignities,  
graces, greatnesses,  
and prerogatives,  
with which Alm.  
God hath honored  
the B. Virgin, there is none more  
highe and sublite, then that of  
being Mother of God; it surpas-  
sing al of which any creature can  
be capable; surmounts the hea-  
vens, and the celestial Hierar-  
chies,

chies, comes neere to diuine, im-  
mense, and incomprehensible, &  
in fine goes beyond al that can  
be express't by words, or concei-  
ued by any Angelical or humane  
thought. This S. Augustine in  
the beginning of his book of the  
B. Virgins Assumption, doth inti-  
mate, where he fayes : *There is  
no hart that conceiue, or tongue that  
can expresse the effect of this grace  
and dignity.* And S. Bernard in di-  
uers places and diuers manners  
aymes at the expreſſion of this  
great dignity. S. Anſelme in his  
Treatise of the B. Virgins magni-  
tudeſ ſayes; that next to the being  
God, there is no dignity in hea-  
uen or earth can equal hers : To  
ſay only (ſayes he) of the B. Virgin,  
that ſhe is Mother of God, is a thing  
that exceeds all ſublimity, which next  
to

252. *A Method to loue*  
to God can be said or imagined. From  
hence the holy Fathers inferr,  
that the title of being Mother of  
God, is the fountaine from whence  
do flow al her other graces and  
prerogatiues; for soe, say they,  
whence was it, that from al eter-  
nity she was in a particular maner  
predestinat; because she was to  
be the Mother of God. Why was  
she sanctified by the holy Ghost  
in her Mothers wombe? to be the  
more worthy receptacle of the  
Sonne of God. Why in her Con-  
ception was she exempted from  
original sinne? that the eternal  
Word might from her body take  
immaculat flesh. Why was she  
exalted aboue al the Thrones &  
celestial Hierarchies? but because  
she was the Mother of God, who  
is the soueraigne King of heauens &  
earth.

and serue the B.V. Mary. 253  
earth. Whence in fine , is it, that  
the Princes of heauen and earth,  
nay, quen of Hell it selfe , bow  
downe and do reuerence at men-  
tion of her name , but only be-  
cause she is Mother to the su-  
preme Lord of al , to whom al do  
homage , and in whose presence  
al the great ones that are , shrink  
vp to nothing , and not appear  
at al. O wonderful greatnes of  
this highe and excellent dignity  
bestowed upon a simple Virgin !  
Who is not astonished , who is  
not alienated from his sences with  
admiration ? to be at once a mo-  
ther , and a Virgin ! to containe  
in the narrow inclosure of her  
wombe , him whom the heauens  
with al their height & latitud can  
not containe ! to be Mother of  
the most deare delights of the

Eternal

Eternal Father, and the most glorious objects of Angels , and finally ( which is the most prodigious of al ) to haue produced her Creatour, and brought her Father forth. These are things aboue al capacity , rauishing nature with astonishment and wonder , so as with good reason the holy Church sayes of her : *Nature admired, when you brought forth that holy one, who brought forth you.*

The B. Virgin then merits in being Mother of God , al imaginable honour from one creature to another, and in particular that which the Diuines intitle *Hyperdulia*, which also admits of a subdiuision , according to Suarez, into superior & inferiour ; with the inferiour those are honored, who haue some particular excellency

lence aboue the rest, as to S. John Baptist, & the Apostles, for their eminency of place, to S. Francis for the singular testimony of his sanctity giuen by Alm. God in the impression of the sacred Stigmatis: but with the superiour, the Mother of God alone, who only had the honour to beare, bring forth, noutish, & educat the only Sonne of the only Eternal God.

And in regard of this high and most eminent dignity of hers, al Creatures in heauen and earth reuerence her, and acknowledge her for their soueraigne Lady and Queene, and at her name the greatest Potentats on earth bow downe their knees, and do humble reuerence; so al generations of the world praise and honour her, as she in her Canticle diuinely

ly presaged: Behold from henceforth  
all generatiō's shal cal me blessed; & de  
facto, what people, what nation is  
there on the earth, so irreligious  
and barbarous, who haue her not  
in honour and reverence? Euen  
the Iewes, & their Rabbins haue  
written in her praise, and the most  
obstinate of them haue experien-  
ced and acknowledged her most  
powerful aide in their necessities.

As witnesseth this maruaylous  
story recorded by the learned Pel-  
bert in his Stellary of the B. Vir-  
gin; of a Iewish-woman, who  
being in the paines of childbirth,  
& neerergoing out of the world,  
then bringing a child into it,  
some Christians ( who charitably  
came to visit her ) exhorted her  
to iuocat the B. Virgin for her  
deliueraunce; the poore woman did  
so,

so and lifting vp her eyes & voice  
to heauen in a languishing man-  
ner; O most gracious Virgin (said  
she ) I beseech you to haue pitty  
on me though I be of the vnhap-  
py race of those who so crucified  
God your Sonne & consequently  
vnworthy of your fauours ) yet  
notwithstanding if you shal vouch-  
safe me your assistance in this  
extremity; I do heare vow to re-  
linquish the errour of my Reli-  
gion, and together with the fruit  
of my wombe (as soone as it shal  
be borne to light ) to receive the  
holy Baptisme , and liue and diel  
at your deuotion : she had no soo-  
ner pronounced this, but sodainly  
behold her safelly deliuered of a  
sonne, which according to her  
vow within some few dayes (to-  
gether with her self) she procured  
to

to haue baptizēd; which her huf-  
band ( who then had vndertaken  
a Iourney ) vnderstanding at his  
returne , he was so mightily incē-  
sed at it, and in so furious a rage,  
as he presently in his mothers ar-  
mes murthered the innocēt child;  
whereupon she out of feare of her  
owne death, and horrour of her  
childs , fled instantly crying al  
the way she went , in such a ve-  
hemencye, and in such affright, as  
the people flocking about her , &  
vnderstanding the reason of her  
lamēnts , ranne al towards her  
home so violently bent against  
the Murtherer, as infallibly they  
had torne him in peeces had they  
encountred him ; but he, ( what-  
with the horrour of his crime, and  
feare of punishment ) preuented  
them, and fled towards the City-  
gates

gates which finding shut, he was forced to take sanctuary in a little Chappel of the B. Virgins then open by chance, where hauing leisure to looke about him, he espied an Image of our B. Lady in Relieue, ouer the highe Altar, at sight of which he was so strucken with shame and repentance, as casting him on his knees with a dolorous accent; *Too great (sayd he) too great, O sacred Virgin, is your beingnity to me, who have so greeuously offended you, to Protect and conceale me in this my flight; but I see it is true what I have often heard, that your Clemency is the greatest maruayle in the world, and that but regardist, & it is unmeasurable every way: I implore then that sweet clemency of yours not to saue my life, for the horriblnes of my Crime, bath aswell*

260 . . . *A Method to loue*  
as wel taken from me the desire , as the  
deseruing of it , but to forget it , and  
to forgiue and washe it away in the  
fountaine of my teares , & withal to ac-  
cept his deed of guift of mine to your  
B. Sonne and you , of my hart and al-  
I am , who now haue no other desire  
then to be al, and wholly yours.

He had prosecuted his speech ,  
but the Officers entring the Cha-  
pel , interrupted him , and sea-  
zing on him , they carried him  
prisoner to the Prouost of the  
place ; where he was no sooner  
come , but falling on his knees  
before him , he sayd vnto him  
with a resolut countenance ; I do  
not this to moue you to Compa-  
sion of my crime , and saue my  
life , but only to begg this fauour  
of you , that I may haue the hap-  
pines to be baptizid before I dy .  
The

The Prouost no lesse rejoycing  
then wondring at his demand,  
gladly granted him his request,  
and hauing received him from  
the Font himselfe , that Cere-  
mony, being ouer, he proceeding  
to the examination of his fact,  
not letting the pleasure of the  
one, hinder the displeasure of the  
other. But behold, while this was  
in agitation, the mother powring  
forth her affection in lamentations  
ouer the murthered carcase of  
her Child , by degrees perceiued  
it stirr , and fixe its eyes vpon  
her with a gratiouse smile , and  
being in a transport of joy and  
admiration therof , at the same  
instant was brought her the new-  
nes of her husbands Conuersion;  
whereupon she instantly tooke  
her child , and presented it aliue  
before

before the Prouost, no marke  
nor signe remayning that euer it  
had been dead, but only a little  
starr where he had giuen the  
wound. The Prouost beholding  
this suspendious miracle, absolved  
the Criminal as one who already  
was absolved from heauen; who  
being a learned man and a great  
Rabbi in the Jewish law, after-  
wars wholly converted his tongue  
and penne to the setting forth  
the prayses of the B. Virgin and  
the Christian law, which he stro-  
gly defended against the erreurs  
of that sort.

Nay, euен the Turkes them-  
selues, and impious Moores con-  
curr in honouring the sacred Vir-  
gin; and reverencing her as Mo-  
ther of God, as appeares by the  
greeuous penaltyes imposed by  
their

their Alcoran, on any whosoeuer  
shal blasphemre her name. But  
what should we say of the honour  
exhibited to her amongst the  
Christians, when scarcely is any  
so poore a village or hamlett,  
where she is not honoured; by  
some place of deuotion dedicated  
vnto her? and her Images and pi-  
ctures are in such veneration, as  
who hath not part in the worship  
of them?

A yong Scholler (as Vincen-  
tius in his historial Mirrors re-  
counteth it) being so deuoted to  
her, as he vsed on his knees, as  
often as any Image of hers occu-  
p'd, to salute her in this deuout  
stranger. *Huile Mary &c.* or this:  
*Blessed is the sacred Virgin; womb  
that bore the Eternal fathers sonne,  
and blessed the breasts that gave him  
suck.*

sucke, &c. But as God oftentimes scourges those most , whom he loues dearest; it hapned this yong man fel into so violent a freinzie, as he would teare and bite his booke and euery thing he could lay his hands vpon ; One day amongst the rest being in his furious fitts, behod a yong man of incomparable beauty , and shining with resplendant light ( no doubt but his good Angel ) was seen by his bedfide, making for him this pious prayer: O B. Lady; see, see your poore seruant heere, who so deuoutly and often hath prayed vnto you ; and giuen a thousand testimonies of his deuotion; behold him now in how pitious a state he is , so destitut of al humane Comforts, as euен inhumanity it selfe would commise-  
rat

rat his case ; this is the mouth,  
these are the lippes that haue so  
often pronouanc't your praise; and  
is it not pitty to seethem now, the  
instruments of rage & furye only,  
which were once only of deuotio  
and piety? O therfore haue mercy  
vpō him , who of none with more  
right can expect it then of you, &  
restor' him to that health he so wel  
imployed in your honor hertofore;  
This said, he dis-appeared, and the  
yong man felt instantly the effect  
of his prayers by his recouery, w-  
hich was so speedy & miraculous,  
as acknowledging the B. Virgins  
particular fauour in it, he to grati-  
fie her for it, entred into an austere  
Religiō, where he liued & died as  
became one, who held his life on  
such a pious tenour of his good  
Angel, and his better Aduocate.

M

How

How we ought to reverence  
and adore the B. Virgin,  
in regard of the sublimity  
of her glory aboue al other  
Saints.

## C H A P. IV.

**S**EING the Saints which are now in heauen, in possession of their eternity of happines, are to be honoured with that sort of reverence which the Diuines cal ~~Dulia~~, which is the lowest sort of reverence appropriated to any Saint, & the higher they are in dignitie, with

with the more high and particu-  
lar reuerence are they to be ho-  
noured ; what supreme honour  
may we imagine due , vnto our  
soueraigne Lady and Queene of  
heauen , who by so many degrees  
of dignity is preferred before  
them al , seated at the right hand  
of her B. Sonne , so neere and  
deare vnto him as she is , and  
whom the rest of Saints , only a  
farr off reuerence and admire ?  
And if it be true , that each ones  
glory beares a proportion with  
the grace they haue , & the more  
their grace on earth the more  
their glory in heauen ; how ex-  
cellent in glory must she bee a-  
bove them al , who was so farr  
superior to them in grace ? for  
who knowes not , how from the  
very instant of her Conception ,

M 2      when

when she was sanctified in her Mothers wombe , God went heaping more and more graces vpon her stil , vntil her death when the accumulation was Complete, and how in al tymes she cooperated with him in al her actions , in al occurences, stil meditating how to add vnto it , accompanying al her exteriour workes with the interiour intention of the mindes Which Albert the great exemplifies very wel in that treatise of his, *de beata Virgine*; and S. Bernard more particularly where he sayes. This Virgin and mother of the highest, not only waking but cuen sleeping had the fruition of heauenly things in Contemplation , no earthtlye affaire being so forcible, as to interrupt her Commerce of thought with heauen

uen , in so much as euē in her  
sleepe she was busyēd more in  
Contemplation then the rest of  
the Saints when they were most  
perfectly awake. Who then , of  
what intelligent a spirit soever  
they bee , can comprehend the  
ianmensity of the grace and me-  
rits of the glorious Virgin , &  
consequently the infinit glorie  
she had in recompence , seeing as  
the same Doctours affirmes; *The  
more she excelled others in grace on  
earth , the more glory she obtained  
in heauen.* Let vs conclude then ;  
that her glory there , is incompre-  
hensible , and surpasses by infi-  
nite degrees that of al the Saints  
& Angels ; Conformable to that  
saing of S. Iohn Chrysostome:  
*What is there more holy than the B.  
Virgin ( says he;) neyther the Pro-*

3 M phets

270 A Method to loue  
phets Apostles, Martyrs, Patriarches.  
Angels, Thrones, Derniations, Seraphins,  
nor Cherubins; i<sup>f</sup> fine, there is  
no visible nor Created thing more  
great or more excellent then she.

And S. Anselme; Ineffable (says he) and ever-more admirable is the grace and greatnes of this Virgin: And in prosecuting his discourse: And what, O B. Lady: is there more to be sayd? when but Considering the immensity of your grace, glory, and felicity, I am destitut of forces; and my Voice fayleth me. And yet not only from the abundance of Grace which was in her, but much more from her humility may we argue the greatnes and dignity which she hath in heauen; for it being an approued verity to al the world that the more we abase our selues on earth, the more shal we be exalted.

altered for it in heauen ; as is testi-  
fyed by verity it self : *Vvho humble  
themselves, shalbe exalted, &c.* And  
that great light of the Church S.  
Ambrose sayes : *The more abiect we  
are on earth, the more we shalbe exal-  
ted for it in heauen :* And he adds ;  
*That by so many degrees of humility  
we descend on earth , by so many of  
glory we shal ascend in heaven.* Since  
no creature euer thought so hum-  
bly and abiectly of her selfe as  
this B. Virgin did , we may well  
imagine , that by this pretious  
virtue she so wonn the hart of  
God , and gott such hold of his af-  
fections , that she euen obliged  
him by it to descend from heauen  
to earth into her wombe , and  
choose her for his spouse and mo-  
ther , which she in that Canticle  
of hers Confesses of her selfe :

M 4      Because

Because he hath regarded the humilit-  
ty of his hand-maid, &c. Which  
shewes the excellency of her hu-  
mility. And S. Bernard sayes of  
it, that when the Angel saluted  
her, her answering him in that  
manner so humble, and resigning  
her selfe entirely vnto the Wil of  
God : *Behold the hand-maid of our  
Lord*, &c. Was more grateful vnto  
God, and meritorious for her,  
then al the actions of men and  
Angels put together ; and that  
by it alone, she merited, the being  
Mother of our Saujour Christ:  
*Never* ( sayes S. Bernard) had she  
been exalted aboue the Angels, if she  
had not humbled her selfe before.

And if some Saints, as namely  
S. Francis, haue merited by their  
humility, to be ranged amongst  
the Seraphins the cheifest Order  
of

of Angels and next to the Diuinity; to what immensitie of glory are we to imagine the B. Virgin is exalted, for the profoundnes of her humility , which descended lower then euer any Saints could doe? In consideration of which, we may wel imagine , that her glorie and felicity as farr surpasseth that of al other Saints, as the heaues do a little point, the cleare light of the Sunne a candle the Ocean a smale drop of water, or al the earth the least graine of sand.

With good reason then , since she is exalted to such a height of dignitie, we are to honour her , as the soueraine Queene and Empresse of men and Angels; and as eminent as she is in dignity so is she in beautye and amability , able to obscure with the brightness

M.v of

of its splendour, not only al humane eyes, but euen those of the Angels themselues, as appeares by this story recorded by Herod Religious of the Order of S. Dominick.

There was a yong scribe (sayes he) much deuoted to the B. Virgin, who being some-what conuersant in the holy Scriptures where her excellent beauty is commended with such Encomiums, he at last grew passionately desirous to see her in that beauty she appeared with in heaven, & praying for the accomplishment of his desires, he heard a voyce reprehending him for it, in that he ask't a thing aboue his capacity & which his eyes were too weake to behold, nor could it cost him lesse then his sight the beholding it;

it ; but he willing to put it to the venture, persisted stil in his Petition, yet at last vpon more mature reflexion, he resolu'd, if the fauour were granted him, to refue one eye at least whilst only with the other he regarded it ; And so it happened that she appearing vnto him in a most glorious and resplendent manner , that one eye with which he regarded her, being overcome with the excellency of the obiect, became wholly blind ; but so farr was he from euer repenting it , as with iterated petition he be songht her, to appeare but vnto him in that glory once agayne , and he would be also willing to forgoe the other eye ; the B. Virgin to content his devotion , did as he desired her, but was so farr from inflicting that

that penalty vpon him which he did expect , as she restored him his other eye againe , wher with we may imagine how contented a man he was .

Neither doth she exceed al the Angels and Saints in beauty and splendour only , but also in ioy and felicity , which with out doubt she hath in as supereminent degree aboue the rest , as her glory aboue the rest is more high and eminent ; And for that there are diuers Doctours who affirme ; that she alone hath more glory then al the Saints together ; this being so , imagine of what ioy & felicity she is possest the while , the quality of which is so exceedingly ravishing , that S. Augustine doubts not to affirme of it , that one dropp of heauenly felicity ,

city but falling into hel, would sweeten all its torments. O strange expression of the wondrous sweetnes and deliciousnes thereof: if one dropp of it could worke such effects in hel, what must whole torrents of it worke in the harts of those who are possesst of it? The Apostles vpon an arid and barren mountains topp, sawe but only a little glimpse of the glory of heauen in our Saviours Transfiguration, and tasted by it but a little superficial ioy, and yet you see they could haue been content to haue remained there al their liues. But that example which I. shal now declare, deserues yet greater admiration,

A certayne Religious Monke of holy life, exercised long in the contemplation of the Ioyes of Heauen, conceiued at last such

a feruent desire of it , that he incessantly besought Alm. God , that ( to comprehend it the better ) if it were possible he might haue some tatt of it in this mortal life ; and continuing in this deuotion many yeares , at last close by his Cell he heard a bird sing so wondreous delightfully , as rauished with it , he presently lyed him out to enjoy more freely its delicious melody , and following it a flight or two , at last it ledd him into a wood therby ; where it begann to sing ; and he rauish't in hearing it , saet downe nighe the tree wheron it was , where he might both see & heare it best , nor did he know , with whether he was delighted most ; who when he beheld the beauty of it , wished himself al  
ey.es.

eyes, when he heard its diuine notes wished himselfe al eares againe; In fine, feasting thesetwo senses so long he satt till the Bird ceaſt its melody , and flew quite away; when he arising tooke his way towards his Monastery , imagining he had been away only somehoure or two; but beig returned back againe, he foud it almost al rebuilded a new againe, and knocking at the gate , the Porter and he were both so strange one to another , as they admired at either, the Porter that the Monke should say he was Religious of the houſe , the Monke that he should say he had been Porter there many yeares ; In fine , the Abbot came being informed thereof, whom he as little knew as the Porter , and vnto whom he was as little .

little knownne; who in fine examining him, foud by the Records of the House that those Religious whom he named, to haue liued in that Monastery with him, were deceased so long before, as by computation of time they found, he had been absent three hundred and sixty yeares. If then so many yeares seemed but a short houre to that Religious man chated with the sweetnes of that Musick he listned vnto, perform'd perhaps by some Angel of heauen; how delicious, sweet, and rauishing must the Ioyes of Heauen needs bee, where all the Angels sing together incessantly praising and glorifying their heauenly King.

And if this good Religious man could remaine expos'd vnto the

the iniurieſ of the time ſo many  
yeareſ , rauished with taſting but  
one dropp as it were of the deli-  
ciousnes of heauen; O God , who  
can imagine the delight of thofe,  
who in al comfortable Eternity  
ſhal bee feasted with it to al fa-  
tiety; *They ſhal bee inebriated with  
the abundance of thy boouſe, and drink  
v of the torrent of thy delights ;* ſayes  
the holy Scripture. Seeing then  
the B. Virgin , next to God is  
Mistrefſe and Lady of this Pallace  
of deliciousnes, and as it were the  
pipe that conueyeth al its delicious-  
nes from God the fountaine of it,  
to al that participat of its Joy in  
heauen : Let vs honour , adore ,  
and reverence her with al thofe  
due acknowledgements , of which  
we haue already treated or ſhall  
heraftter treate.

¶

That

That we ought to adore the  
B Virgin, for that she is  
the soueraine Lady of all  
Creatures both in earth,  
and heauen.

## C H A P. V.

**A** PERSON which  
is riche, noble, and  
vertuous, deserveth  
honour, & the more  
they excel in it, the  
more honour they deserue; as we  
see by experiece in persons most  
eminent in the world. The Bleſ-  
ſed Virgin then, being ſo great a  
paterne of sanctity, a Compen-  
dium:

dium of al perfections, chosen by God for his Mother, and elected to a supreme height of dignity aboue al the Quiers of Angels, and finally being Empresse of al superiour and inferiour Creatures; with good reason both Angels and men are to honour and reuerence her, as the soueraigne Queene of the whole Vniuerse: neither should there be any ( me thinks ) so impudent to dispute her title to it, nor so impious as to offer to defraude her of those sublime honours due to so sublime a title; she were a Queene, if there were no other reason but only because her sonne is a King, King of Kings, & Lord of Lords; and who knowes not that the King and Queenes honours goes so conioyn'd in one,

as

as from the dishonouring the one, redounds to the other a dishonour too? The B. Virgin, being (as formerly we haue said) daughter to God the Father, Mother of his Sonne, and Spouse of the holy Ghost, and consequently daughter, mother, and spouse of the holy Trinity, considering her alliance and coniunction with God, and namely with the hummanized Word of God the Sonne, whom this great Al acknowledges for King; of her being Queen can be no doubt al; and this S. Athanasius affirmes where he sayes: *He being King and Lord, his mother who engendred him, hath consequently the reputation of Queene and Mother.* And S. Iohn Damascen: *She was undoubtedly declared Queene (sayes he) of al Created things when she*

To serue the B. V. Mary. 285  
she became Mother of the Creatour.

Let vs then conclude, that she being Queene of this Vniuerse, hath ouer it an absolut command, and that al are to obey her, and render her that honour and obeisance, which from Vassals is due to those who are ouer them; And in admiration of this power of hers, was that devout exclamation of holy S. Bernard; *O blessed Mary* (sayes he) *al power is givien you both in heauen and earth, do as you can do al that you desire.*

Among al the titles of Greatnes, which our Mother the holy Church honours her with, that of *Queene of heauen* she vses most frequently, & *Lady of Angels*: *Regina cæli*, & *Domina Angelorum*, &c, Now the greater the extent of ones Dominion is, the greater euer

euer is their power and magnifice-  
cence; so as if one could attaine  
to the Dominion ouer all the  
world; how absolute and vndimi-  
ted shoulde their power to be? and  
yet what is al this world to the  
Heauens amplitude which she is  
Lady of ? and wheres her subiects  
are perpetually honoring her, so  
as we may say of her: *The Heauens  
declare the glory of Mary*; and the  
heauenly Courtyers take it for  
honour to obey her commands.  
To conclude, it is but little we can  
say of her greatnes, how great  
soever that little may seeme to be,  
and arriuing euen to admiration,  
which euer there takes vp, where  
humane knowledge leavies.

And so is it not an admirable  
thing, that the whole roundour  
of the earth in comparison of the  
Heauens

Heauens should be but as the center point compared to a migh-  
tie Spheare? & who can imagine then the immensity of that, when  
the earth which containes Empi-  
res, Kingdomes and Prouinces,  
is so meere a nothing in compa-  
rison thereof? Some are of op-  
nion , that the element of wa-  
ter is ten times bigger then the land , the aire ten times bigger  
then the water, the fire then that,  
and so with proportion each hea-  
uen bigger then another,&c. And  
to giue you some dimme light of its magnitud , the Moone which  
in lesse then a moneth surrounds  
its Orbe, would be incircling the  
starry heauen according to the  
most expert of the Mathemati-  
ciens thirty sixe thousand yeares  
and moare ; which notwithstanding  
ding

ding compared to the *Cælum empyreum* or habitation of the Bleſſed, is but a poore little Circle, & for magnitud not worthy the speaking of. For which reason some Authours are of opinion cited by Philip Diez, that if a milſtone were throwne from thence, it would be a thouſand ſiue hundred yeares in falling down. Who admires not in hearing this, and cries not out with him : 'O Lord, I haue conſidered your workeſ ; and remaine aſtouished and out of my ſelf with wonder.

One of the ancient Prophets in conſideration of the greatnes of this glorious Pallace of Alm. God exclaime : O Israel, how great is the house of God, how mighty great is the place of his poſſeſſion ? he is great and hath no ltmits, he is high and

To serue the B. V. Mary. 289  
and cannot be measured. And we  
may wel imagine it to bee great,  
since euery Saint shal haue a habi-  
tation a part , and a place propor-  
tioned vnto its merits. And this  
we haue from our Sauiour Christ  
himselfe in comforting his afflic-  
ted Disciples for his departure,  
where he sayes : *Let not your harts  
be troubled, for in my fathers house are  
many mansions.* And S. Vincent  
of S. Dominiks Order , speaking  
of these Mansions, sayes that each  
of the Blessed in heauen shal haue as-  
signed them for their habitation a lar-  
ger circuit them is betwixt the east  
and west. Now there being incom-  
parably more Saints in heauen,  
then there be men on earth , I  
leauue it to you to imagine how  
infinit great the heauenly King-  
dome is.

N Now

Now the B. Virgin being Queen  
of this so immense dominion,  
hath al the blessed there conse-  
quently for her subiects & Cour-  
tiers, who being in due Order  
rankt about her Throne, alwayes  
make tender vnto her of their ser-  
vices and obsequituousnes, and if  
( as S. John Chisostome sayes )  
while she was yet on earth she  
was attended vpon by such an in-  
finity of Angels to defend her  
against al the assaults of hel, and  
conseruevnto their king this faire  
tabernacle of his, Inuiolat; how  
much more gloriously attended  
is she now in heauen, where she  
sits crownd in possession of so hie  
ghe a dignitie? It is impossible to  
imagine the number that waytes  
vpon her there, which the Pro-  
phet endeauouring to speake of  
sayes

sayes. Ten thousand serue thee , and a hundred times ten thousand assist before thee : setting downe a finte number for an infinit. And S. Denys sayes , that the number of Angels by many parts exceeds the number of al Corporal and material things. And for those, we know , how the sublunary bodies yeild in greatness to the celestial bodyes , and they vnto the other, the more high they are; in so much as not a starr of the least magnitud, but is farr greater then al the globe of inferior things together. We know besides , that euery man from Adam to the ~~Consummation~~ of the world hath had and shall haue an Angel Guardian to attend vpon them; Be they good or bad, al equally participating of this benefit; whence it

it followes, (as we haue sayd before) that the number of Inferiour Angels deputed to that charge, exceedeth the number of al men that euer were, are, and shal bee; which being so, how innumerous must the superiour bee, since (as we haue formerly deduced) they increase in proportion the more superior they are. Certainly, more easy it were, to number al the starrs in heauen, the drops of the Sea, the leaues of trees, the plants of the earth, and the Atomes of the Sun, then the multitud of Angels knowne only to God himselfe.

Let vs add moreover, the better to sett of the glory of our soueraigne Queene, a second wonder in traine of this; to wit; That al the Angels, as infinit as they are, haue

haue each one yet a diuersity among themselues ; and if it be such a delightful sight , to see a Garden al planted with variety of flowers , how much more delightful must it bee , to see these Angelical flowers adorning the heauenly Garden with each one their seueral species according to their seueral dignity and merits ? . And heere our Imagination hath a spacious feild , to exercise it selfe in devout conceipts of the B. Virgins perfections and excellency ; for if the Courtiers striue with so much splendor , how much more splendid must needs that Maiestie bee , on whom they al attend .

For so these Br. Spirits ate perpetually attending before her Throne adoring her , and ready at

N 3 the

294. *A Metrical relation*  
the least twinkling of her eye, to  
execute her commands, which are  
commonly for the good and sal-  
vation of man. This is the opi-  
nion of S:Augustine where he  
sayes: *s. Michael and at the other  
Angels have an eye in heaven unto  
the B. Virgin, to see where shee would  
Command them any things for the  
good of soules on earth.* Let vs con-  
clude then; that her Greatnesse  
are unspeakable and incompre-  
hensible not only by men but  
even by the Angels themselues,  
and that next to God she hath  
the most soueraigne command in  
heauen, as being Queene of all  
the celestial Hierarchies there,  
and Mother of the supreme Mo-  
darek and Creator of euery thing.

Neither doth her dominion  
terminate or end heere, but as  
she

she is Queene of Angels, and of Heauen, so also is she of Earth & the Inhabitantes thereof; and for this reason the Diuines cal her frequently *Regina mundi*, the Queen of earth. S. Gregory often intit-  
les her to the name of *Lady of al Christians*; & so with good reason may she bee, who was so great a part of our redemption, for God had never been made man but for her, and consequently had never suffered for vs, nor gone through with the worke of our redenip-  
tion; which ought to be a power-  
ful Motiu to induce vs to honour  
and reuerence her.

Nay, euен the very diuels them-  
selues do dread her power at the  
sole inuocation of whose name  
they al are put to flight; When I  
pronounce but *Ave Maria* (sayes the

N 4 deuout

deuout S.Bernard) the Heauens do  
smile, the Angels reioyce, the world  
exults, hel trembles, and the diuels are  
in dismay. S. Bridgitt in the first  
booke of her Reuelations sayes,  
that the B. Virgins rankes and di-  
gnity in heauen is so supreme,  
as the diuels are constrained to  
honour it; and she addes : That  
as often as any shal be molested by  
their temptations, let them but  
iuocat her sacred name, and pre-  
sently they al shal vanish and  
be put to flight, of whose sole  
Command they more stand in  
awe, then of al their tormentors;  
so as whensoeuer she vndertakes  
the cause of any soule, they dare  
not withstand her in it; as wit-  
nesseth this story registered in the  
*Promptuary* of her Miracles, and  
taken out from thence by *Pelstre*  
in

*and serue the B. U. Mary.* 297  
*in his Stellary of the B. Virgin.*

There was a man (sayes he) of a nature so euil inclined and peruerse, as he neuer was exercised in any good, but only in some few reuerences and praiers which he daily offered vp to the B. Virgin. This man, though often inspired to leauue his wicked life, was yet so farr from it, as he persisted more obstinat in it euery day, vntil at last in drawing his latest breath, he imagined himself hurried by a crew of diuels, with horrible noyse and howlings vnto the tribunal of the Judge; where they demaunding iustice, and the Judge putting them to declaration of the cause, they clearly proued him a most wicked man, and as such desired sentence should be given on him; When

N v. the

298. *A Method to lase*  
the B. Virgin standing vp in his  
defence , declared whatsoeuer  
good she had knowne by him,  
like a most faithful Aduocate ;  
but scarce had she finisched her  
speech, when in an insolent man-  
ner the diuels argued against her  
thus; is this al you are able to say  
for him ? vntesse you defend his  
cause better then so and bring  
more proofes of goodnes in him,  
what , for his bad , wil become of  
him may be easily seen ; & heere  
he began to add vnto the list of  
his offences thousands and thou-  
sands more ; when the B. Virgin  
seeing their number so great, as  
by the way of Justice there was  
no hope for him , shee strait ad-  
drest her selfe by that of mercy ,  
and prostrating her selfe before  
the Judges feete , no sooner he had  
raysed .

raised her up, but she began : if these pretenders to Justice (sayd shee) were interested in the cause more then out of malice, they shoule carry it and I would not so much as dispute it with them, but to what end al this long recapitulation of crimes what concernes it them whether your inspirations were obeyed or no? or since when haue they beene zealous of your honour, that they shoule care so much where you were dishonored? certainly, if there be any fault, it is cheifly theirs, and if there be any offence it is only yours; it is you only whom he hath offended, and to you alone he is ready to make satisfaction, not with any boast of merit, or that he stands on iustifying his cause, but with reparation.

tance in his heart, teares in his eyes, & sighs in his mouth, to obtaine of your mercy; what of iustice he cannot hope for. I confess the quantity & quality of his crimes are so enormous great, that they deserue nothing but death & damnation; but if my prayers were euer powerful with you now hear my prayers for him, and by these breasts which had the honour once to giue you sucke, I coniure you; for so many drops of milke you haue receiuied from them, to bestow one drop of bloud of the abundance you haue shed for sinners, to washe this man from his sinnes; for his life hereafter I wil vndertake, so as you wil pardon what is past; for I see al signes of a repentant sinner in his heart, his eyes, and al; and concluding heere with a profound re-

*and scraie the B.U. Mary.* 301

uerence, the Judge remained a  
while with his eyes fixt vpon the  
ground in great suspence , now  
weighing the mightines of his  
crimes , now of her power that  
interceded for him , whilst either  
part was wauering betwixt hope  
and feare ; at laft lifting vp his  
eyes , & casting them on her with  
a gracious regard : Though it be  
exceeding much you aske , said he ,  
yet were it much more I could  
not deny it such an intercession ;  
for your sake then I pardon him  
this once , but neuer let him hope  
for pardon againe , if he abuse it  
now ; having sayd this , the diuels  
confounded departed with horri-  
ble cryes saying ; We knew well  
enough what would be the end of  
it , shoo euer hath the better of  
vs , and 'tis our folly to contend  
with

with her, she is too powerful an  
Aduocate, and too gracious with  
the Judge: so they vanished away,  
and the poare man returning to  
himself againe , recounted to all  
this horrible vision , and deceiv-  
ing the Phisicians for his corpo-  
ral health , and the diuels for his  
spiritual, he recovered both , ma-  
king of either such vse for the  
time to come, that he entred into  
Religion, and there to his dying  
day led a most holy life.

By which we may see the pre-  
ciousnes of the sacred bloud of  
Christ our Lord, and how preua-  
lent with him and powerful over  
our aduersaries is his Glorious  
Mother and our most faithful  
Aduocate.

of

Of the great honour we owe  
to the B. Virgin for her  
being our most deare and  
merciful Mother.

## C H A P. VI.



H E Blessed Virgin standing at the foote of the Crosse on Mount Caluary accompanied with S. Iohn; Our Sauour Christ beholding her with a pittifull and gracious eye, fayed vnto her; Woman, behold thy sonne; meaning S. Iohn, and then addressing his speech to him he sayd; Behold thy Mother; & from

from that time (sayes the holy Scripture) he made account of her as his owne, and to the end of his life obserued her accordingly.

From hence the learned gather this great mystery; how our Sauiour in recommending her vnto S. Iohn for his Mother commended al the faithful vnto her for her children; for if S. Iohn (say they) represented them al (as there is no doubt of it) the B. Virgin being assigned him for Mother, was likewise assigned vnto al Christians. Whereupon S. Bernard falleth into this devout exclamation: O worthy of all admiration! behold thy Mother, &c. for know thou, if Mary be thy Mother, Iesus Christ is thy brother, & his Father: consequently thine then embrace

embrace thy happiness in her ; And so assuredly it is, God is our Father; *Our Father which art in heauen:* We are brothers to our Sauiour Christ : *Go e unto my brothers,* &c: sayes he to the holy Magdalen, and for the B. Virgins being our Mother, there can be no doubt at al ; and heare S. Anselme proving it ; *Iesus Christ the sonne of Mary, is our brother,* (sayes he) & therfore consequently his Mother must be ours. How much then ought we to rejoyce, and how excessive great our contentment ought to be , having for our Mother the Mother of God himselfe, Queen both of heauen and earth.

¶ And not only she is our Mother, but a most benigne and gracious Mother, sauouring of nothing but mercy and sweetnes, &

exer-

exercising nothing but the works  
of piety and pitty towards vs. So  
as her most ordinary title is the  
*Mother of grace and mercy*: *Maria*  
*mater gratie, mater misericordiae*,  
and so in that other Antiphon she  
is called *Mater misericordiae*, &c.  
where we, who lye sighing and  
weeping in this miserable vale  
of teares, implore her aide and  
gentle pittie of our calamities.  
And wherefore is it, that in euery  
publick place her Image occurreth  
vnto our eyes holding her sacred  
Infant in her armes, but only to  
signify she is alwayes in actual  
Tendering of him vnto vs for our  
good, as if she would saye, here  
take my sonne and the sonne of  
the Eternal Father who for your  
sakes descended from heauen to  
earth, and putt on the vestiment  
of

*To serue the R. V. Mary. 302*  
of humanity in which he suffer'd  
so many indignities euen at last to  
yndergoe an ignominious death,  
feare not but approach vnto him  
heer with confidence, he is al gra-  
tious, al pittifull, and affable, and  
if your sinnes deterr you from  
comming neare, remember how  
to make you great, he is become  
a little infant, and their angers  
are euer easily appeas'd; on my  
word take him then, and enjoy  
him as a guift frō me, whose pos-  
session can not but much aduan-  
tage you; and to render your selfe  
more worthy of the interest in  
him, wholly renounce all interest  
in vice, and casting your selfe  
humably at his feete, resigne vnto  
him your hart, and your best be-  
loued desirs, and in recompence  
thereof he wil bestow on you a  
lasting.

lasting good and happines aboue  
the iniury of death or time. O  
happy , and a thousand times hap-  
py are those soules who harken to  
these silent invitations of hers,  
and hauing recourse vnto her in  
al their affictions know how to  
prevayle themselues of her beni-  
gnity ; let them assure themsel-  
pes they shal neuer finde the ga-  
tes of her liberality shutt, nor sitt  
downe with a repulse of what soe-  
uer they law fully desire. God for-  
bit ( sayes devout S. Bernard )  
that I should thinke you can euer  
abandon thase, who haue placed theyr  
*Confidence in you.* And Theophilus  
in the Booke intitled, *The mirrour*  
*of the B. Virgin* , is introduced  
saying : *I know, O soueraine Lady*  
*your Care of vs how excessive great it*  
*is; for who euer hath hoped in you and*  
*been*

and for the B. V. Mary. 309

been confounded ; who euer implored your aide , and been abandoned ? And to this purpose is that saying of Origen : I hould for certainly true, that the B. Virgin being instantly beseeched for any thing , is neuer wanting to the necessities of him who beseeches her, for that she is al mercy , and so ful of grace , and therefore she cannot choose but have compassion of those who craue her helpe. Excellent words , and able to animat the most desperat to a hope of his saluation , and allay the most outragious affliction which was euer in any breast. Being our Mother then , she cherished vs with a maternal loue , and hath more care of vs then euer any Mother had of her only child , neuer fayling vs with succour in our necessities , assistance in our dangers , comfort in

310 *A Method to lye  
in our afflictions, nor finally de-  
liurance from any euil what soe-  
uer, when soever with confidence  
and devotion we importune her  
for it. So is she our aduocate in  
heauen with Alm. God, where  
she gladly vndertakes our protec-  
tion, defends our cause, procu-  
res to assure vs the possession of  
Eternal blisse, and finally neglects  
no occasion of putting vs faire  
with her B. Sonne, and working  
vs into his grace. In considera-  
tion of the great prerogatiue we  
haue in heauen by such an Agent  
for vs, S. Bernard encourages man  
to present himselfe without feare  
before Alm. God: Go, Go, with  
confidence, saies he, before the throne  
of his divine Maiestie where the sonne  
beholds the Mother; and the father the  
sonne; the sonne shewes his father his  
hands*

**¶** for the B. V. Mary. 311

hands and feete and side al wounded:  
the mother unto her sonne her sacred  
breastes that gave him suck, so as there  
is no feare of a repulse where so many  
signes of loue and charity are.

But yet this is not al, nor doth  
this careful Lady and Mother of  
ours only procure vs fauours, but  
she assutes them vs by appeasing  
her Sonne when we haue offend-  
ed him, and reconciling his loue  
vnto vs againe; but for her, how  
often had the world beene thun-  
dered by that iust Judge aboue?  
how ofte haue the soules therin,  
for their offences, beene precipita-  
ted and cast downe head long into  
Eternal hell. Of which a more  
cleare example cannot bee, then  
that memorable vision of S. Domi-  
nick, who praying one night, be-  
held in vision our Saviour Christ  
feated

512 *A Method to loue*  
seated at the right hand of his Alm.  
Father, al inflamed with wrath &  
furie, holding three terrible thun-  
derbolts in his hand; ready to dis-  
charge on earth in punishment  
of three sinnes then frequently  
raigning amongst men, Pride  
Auarice, and Luxury; when the  
Blessed Virgin to mitigate his  
wrath prostrating her selfe be-  
fore his feete, and straitly embrac-  
ing them ; I appeale, I appeale  
(sayd she) from this your anger  
how euer iust it bee , vnto that  
wonted clemency of yours , be-  
seeching you by it , if not abso-  
lutly to reuoke your sentence,  
yet at least to surcease for a while  
the execution of it; for, alas, what  
wil you do? against whom do you  
prepare these armes ? and whose  
ruine haue you resoluued vpon?

wil

wil you annihilate your owne  
workmanship , and bee the per-  
dition of those whom you haue  
saued with so much cost of paine  
and bloud? and would you ) re-  
plied her sonne, hauing rayf'd her  
vp,& seated her by his side)would  
you haue such crimes as these vn-  
punished? who would not then in  
hope of impunity committ them  
hereafter in despight of me? no,  
it were but to prostitute my Iu-  
stice to their abuse not to exercise  
it heere; and now to pardon them  
were to make my pardon for euer  
more vile and contemptible?  
why alas deare sonne (sayd she )  
as they are apt to offend , so ar  
they to be sorry for it, doubt not  
then but at your first summons of  
them to repentance , they wilbe  
obedient to it ; and to this effect

¶ behold

behold heere ready two seruants  
of yours ( pointing out to S. Frâ-  
cis and S. Dominick ) apt mini-  
stres to employ therein , and to  
exhort them vnto penance, after  
which if they persist in their wic-  
kednes , do your iustice what it  
wil with them , I haue done with  
them. Hereupon his diuine Maie-  
stie let his thunder fal out of his  
hands , his boyling anger coole,  
and at his Mothers prayers was  
for that once content to pardon  
man.

Hauing then a Mother in hea-  
uen so powerful as she, let vs haue  
recourse to her, and put vs in shel-  
ter vnder her, as children do vnder  
their Mothers when they fly their  
Fathers wrath; and that especially  
when wee finde our selues most  
prest with ill fortune or calamiti-

ty,

ty, and say vnto her : *Sub tuum  
præsidium, &c.* O mother of God and  
of vs, wee put our selues vnder your  
paotection, refuse vs not in our nece-  
sities, nor abandon vs unto the af-  
flictions that threaten vs; and haue  
a firme confidence that she wil  
succour you, and haue pitty of  
your miserable estate, who never  
refuses those who haue recourse  
to her. In so much as a holy Doc-  
tor sayes; If so great be the enor-  
mity of our crimes as we feare to  
appeare with them before Alm.  
God, our best course were to ad-  
dresse our selues to her, and she  
infallibly wil succour vs. And S.  
Chrysostom in one of his Ser-  
mons sayes vnto her ; You haue  
been chosen from eternity (sayes  
he) Mother of God, to the end  
that those whom God in iustice

O 2 cannot

cannot saue, should arriuē by your  
pittiful intercession vnto salua-  
tion.

And with this accords wel that  
Vision which B. Leo had, one of  
holy S. Francis companions, in  
which he had a representation of  
the finall Iudgement day, where  
he sawe two ladders reared vpp,  
the one a read one reaching from  
earth to heauen, where our B. Sa-  
uiour al in terror sate; the other  
of white, iust of the same propor-  
tion extended to the B. Virgins  
throne, where she sate in al sweet-  
nes and affability; and he obser-  
ued that those who mounted vp  
by that read one, did fal to groūd  
agayne some from the neather  
rounds and so vpwards euē vnto  
the very topp, vntil Saint Francis  
called to them, and admonished  
them

them to clime by that white one,  
and he would assure them of bet-  
ter speed; and he sawe that those  
who followed his counsel were  
gratioufly receiued by our Lady  
& introduced into heauen. From  
which vision, and we haue before  
deduced, results an euidēt proofe  
of her motherly Care of vs, and  
how she loues vs euer to passion  
procuring with extraordinary so-  
licitud al wee stand in need of  
both in heauen and earth. With  
good reason then ought we to re-  
uerence her, and haue her in ho-  
nour and veneration; with good  
reason are we to serue her affe-  
ctionately, and consecrat vnto  
her the best desires of our hart;  
and this al lawes both diuine and  
humane exact of vs, to witt, that  
if she be our mother, we should

O 3 loue

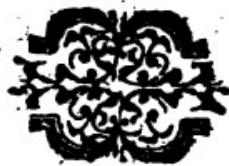
loue and honour her; and if a loue and honour be due from vs to our parents who engender vs into this world, with how much more reason is it due to her, who so carefully procures our regeneration to a better life?

Let vs not cease then to loue & reverence this soueraigne Lady both of heauen and earth: since God himselfe doth it as wel as we, and (according to *Methodius*) hath a kind of obligation also to doe it, she being his Mother, and consequently the precept of honouring our parents having also reference vnto him, yea and it seemes in more particular manner vnto him then vs, since she was more particularly his parent then any can be ours, both because he had no other on earth but,

but her , as also because she could haue no other sonne. You haue good reason to rejoice ( sayes the sayd Methodius . ) since you haue him in a manner on the score with you , to whom al mortals are indebted else. And so he went still honouring her heer on earth , as his deare Mother , and as such was obedient to her ; *et erat subditus illis* , as the holy Scripture sayes ; neither doth he lesse honour her now in heauen , but ( as some devout Doctors sayd ) after his glorious resurrection first saluting her with a *Salve sancta Parvula* ; he iterated it at her Assumption into heauen , and there seating her at his owne right hand , al the Court of heauen doing reverence to her the while , he constituted her in absolut power and

O 4 authority

authority ouer the trine Empire  
of the Vniuerse ; where al bow  
down before her, as to the daugh-  
ter, mother and spouse of the Al-  
blessed Trinity , the Queene of  
Angels, Empresse of the World,  
and most faithful Mediatrix of al  
Christian soules vnto her Blessed  
Sonne , who grants al things at  
her request.



*How*

staying or dallying in  
any place, but to goe

*Hovv to put these reuerences in practise, wherby the B. Virgin is to be honored.*

## C H A P. VII.

N the precedent chapters we haue seen of what excellency and valour is the exercise of Reuerences to the B. Virgin , and how acceptable vnto her it is , we haue moreover sufficiently informed our selues of the reasongs which should move vs vnto her reverence, as that she is the mother of the king of heauen , her surpassing glory ther's , and that she is of

O v higher

higher dignity then al the quiers  
of heauen, that she hath al power  
heer on death, and finally that  
she is our Mother and soueraigne  
Lady also. And yet much more  
could alleage I alleage to moue  
vs to deuotion, did not the feare  
deterr me of ingulfing my self in-  
to so wide and profoud an Ocean.  
Wherfore now it remaines that I  
treat of the Method we are to vsse,  
to put in practise this so laudable  
deuotion.

First then I say, we are to en-  
deauour by often genuflexions  
and inclinations of the body to  
honour her; in which the better  
to effect our selues we are to ba-  
nish from vs all repidity and draw-  
zynes; and make choice of time  
and place most conuenient for it:  
and first, touching the circu-  
stance

stance of place, priuary is the cheifest thing we are to regard ; of time , the night seemes fittest as that, which is freest from distraction, & best composeth the mind.

We reade in *Surius*, how S. Elizabeth daughter of the King of Hungary exercised herselfe with such affections in this so laudable deuotion , as she appointed one of her women euery night to awake her at a certaine houre by some secret way she had , when she would rise vnowne to the Prince her husband , and spend most part of the insuing night in these adorations which the Roman Breuiary makes mention of ; *Shee rising in the nights* ( says it ) *from her husband , and the time in* *prayer and penitfctions.* At which time, no doubt , but the Angels reioy-

reioyced to see her vertuously imployed, being riche and noble by birth, but far more by vertue and her true deuotion, and finally her performing that on earth, which the Angels account themselues happy to do in heauen.

Now for the number of them, I wil prescribe none, but leaue it to the deuotions of those who are desirous to exercise themselues therin, nor the manner how it is to be done, either of bowing one knee to the ground, or both, of lifting vp their hands or crossing them before their breasts, but let them choose that posture which likes them best, and which makes most for their deuotion.

Only I wil speake a word or two in the commendations thereof in general, as first, of the facility

cility wherewith it is don , there  
being no[n]e so much employed or  
infirme , who cannot with ease  
do somewhat in this kind , either  
in bending the knee , or bowing  
the head , actions which are com-  
patible with al , in what estate or  
im[er]tment soe[r] they be . Then  
it is a kind of deuotion ( this of  
adoration ) of al others the most  
noble and acceptable to the  
Queene of Heauen , the office of  
Angels , and who then would not  
be ambitious of it ? to doe the  
same on earth , which al the cele-  
stial Courtiers do in heauen ? and  
I beseech devout persons , that  
they would but consider , how di-  
ligently and with what care your  
earthly Princes are serued and  
honoured by their followers and  
Courtiers ; which whosoever shal  
but

but obserue; must needs blush for shame, if they be not as careful and assiduous in seruing their Queene of Heauen.

And to incite our deuotions thereunto, it woulde do wel to read of the diligence of Saints in this particular; as namely in Surius of S. Albert, how he bowed his knees a hundred times a day, and fifty times prostrated himself on the ground, saying each time an *Ave Maria* in honour of the Queene of Heauen; And of S. Catherina of Sucina daughter of S. Brigit, how (according to the same Authour) she was from her tender infancy so exercised in prayer, as besides our Ladye Office which she recited euery day, with the Penitential Psalms & other such deuotions, she employ'd her

her selfe fower houres every day  
continually in this exercise of  
genuffexions vnto the B. Virgins  
honour, accompanying it with  
many teares. As for that whiche  
S. John Damascen hath left w<sup>t</sup> it,  
ten of Simon Stalites, it doth more  
cause our wonder then imitation;  
his standing on a pillar, exposed  
vnto the rigors of winters and  
scorching of somers heate; thirty  
six cubits highe, situated on an  
eminent Mountaines topp; and this  
continued for more then  
thirty yeares, making a thousand  
and a thousand genuffexions and  
inclinations euery day; and one  
of the seruants of B. Theodore  
Bishopp of Cyrene obseruing  
him one day, counted abone a  
thousand two hundred and forty  
inclinations of his; and that of  
those

those more painful ones, he bowing (as it were) eu'en round in performing them.

So of the glorious Apostle S. Bartholomew we reade, that, a hundred times a day and as many by night, he vsed to bend his knees, which was more in one who was so perpetually and assidually imployed in preaching and conuerting of the world, then a hundred times so much were in another man. Wel did he vnderstand of how highe price and value with the B. Virgin these Reuerences and adorations were, (vnderstanding things in such an illuminatiue manner as he did) or els he had neuer been so careful & punctual in performing them.

But no wonder that the holy Saints and freinds of Alm. Gott haue

haue produced such strāge effects as these , & left to vs so little hope of imitating them , since the diuine grace that superabounded in them , the ardent fire of the holy Ghost that incessantly inflamed their harts , and that height of perfection they had attained vnto al concurred vnto the rendering them actiue vigours and diligent in this holie exercise . But as for vs weaklings as we are , destitut of those spiritual forces which they had , and that mind to apply those forces to the best ; if we cannot imitat them so nearly , yet at least a farr off we may do somewhat in their imitation ; and bitter is it so to do , & do it devoutly , then weary our selues by enterprizing too much , and so become wholly dulled and disanimat ,

mat, and rather loose spirit then  
gayne by the excesse.

There is an Example concer-  
ning this, taken out of the Mir-  
rour of examples which is this.

• A certaine Religious woman had  
a daily deuotion to say an hundred  
and fifty *Aue Maries*, ac-  
companying each one with a pro-  
found reuerence; but she grow-  
ing cold in the performance of  
them, by reason the number see-  
med excessive great, was diuinely  
admonished in vision to diminish  
them to a third part, vnder the  
condition that she should say  
those with greater feruour & de-  
uotion. And S. *Hierome* to this  
purpose sayes, it is farr better to  
say one Psalme deuoutly and with  
alacrity of spirit, then the whole  
Psalter with negligence and tepi-  
dity

dity. Notwithstanding, supposing all be equal, certainly much better it is, to do more then lesse, in these or any other exercises of piety, since good workes ar the more meritorious stil with the more difficulty, they ar perform'd and the more grateful is the doing of it, to those vnto whose reuerences it is exhibited.



**How**

*Hovv the aptest time for the exercise of these deuotions, is the particular feasts of our B. Lady.*

## C H A P. VIII.

HE Churc h euer guided by the holy Ghost, hath in al tymes erected Temples, and consecrated Altars, in reuerence of the sacred Queene of Heauen, and hath honoured her with vowes, Hymnes, Canticles, and Laudes, and diuers other deuotions and seruices, which the feare of detayning the

the Reader too long, makes me forbear the relation of; but above the rest, some feasts it hath commaunded to be kept, wheron she is more particularly honoured.

Those may be diuided into two Classes, the greater & the lesser, the greater include her Conception, Natiuity, Purification, Annunciation, and her Assumption into heauen: The lesser (& which are not of precept) her Præsentation, Visitation, & others; among which we may add the Saturday. To begin then from the lowest, the Saturday is dedicated by the holy Church vnto her honour, & namely in the Councel of Trent, where it is ordained, that Masses, and Offices, should be sayd of her, on those dayes, when they concurr

concurr not with any other feast. Moreouer it hath been an antient custome of devout Christians, to fast that day in her honour; which kind of deuotion is most acceptable vnto her, as appeares by this following story.

S. Anselme writes of a certaine Theefe, who entring once into a poore widowes houle, with intent to despoile her of what she had, and finding her so slenderly furnished as he imagined it not worth his paines, he to decline the suspition of what he came for, ask't her what victuals she had, & whither she had broke her fast that day? God, forbid, replied she, that I should violat so my vow I haue made to the B. Virgin, of fasting in her honor euery saturday: why so? sayd the theefe: because

cause, ( sayd she agayne,) I haue  
heard a certaine learned preacher  
say that whosoeuer did it, shoule  
neuer die without Confession:  
The theefe was so strucken at the  
report of this, as remayning a  
long time in consideration of his  
wicked life, at last he started out  
of that melancholy posture wher-  
in he was, and setting one knee to  
the ground, and lifting his hands  
and eyes to heauen: Seeing, it is  
so, O B. Vigin, (sayd he,) and  
that each poore thing that is don  
for you is so richly rewarded I  
heere promise and vow in imi-  
tation of this devout seruant of  
yours, euery saturday to fast in  
your honour, as long as it shal  
please Alm. God to giue me life  
and health; which afterwards he  
inuiolatly obserued, but for the  
rest

rest continuing stil his haunt of robbing , it happened once that being ouer matched by passengers, he had his head cut off , and they thinking they had made him sure, went on their way glorying in what they had done, whē behold, the head cried out, Confession, for the loue of God, Cōfession; when imagine in what affright they were, vnable a long while for amazement to stirr or moue , vntil at last they came vnto the next village, and certified the Curat of what had hapned ; who running thither accompanied with many of his parishioners brought thither by Curiosity , behold , rhey hauing ioyned the head vnto the body , he with a loue and audible voice that al might heare him, sayd : vnderstand al of you , that

I ne-

I neuer did any good in al my life, but only in honour of the B. Virgin fasting Saturdayes, for which reason when my soule was issuing forth of my body, as it was seperated from my head, and the diuels ready to intercept it, were al assembled, behold the B. Virgin hindred them, nor would she suffer it to issue forth of my body, vntil by Cōfession it were expiated of its crimes ; and therupon hauing confess himselfe , and desiring al the assistants to pray for him , he exchanged this life for a happier on.

This day then being particullarly consecrated to the honour of the B. Virgin we should do wel ; to add vnto our fasts this deuotion of lowly inclining and reverencing her ; It being of such

P excellency

excellency as we haue declared before, of which each one may offer vp as many as his deuotion shal suggest, and time and place permit. How euer for the more certainty, might I prescribe them a taxed number, it should be the number of the Beads, to wit sixty three, in honour of those yeares, which ( according to some Doctors) the B. Virgin liued vpon earth, and so it were best to number them vpon their Beads, performing them the while with that attention, as if the B. Virgin were really present there ; and while they do it, they may at earth one pronounce those first words of the Angelical salutation *Anne Maria*, which some are of opinion the Angel pronounc't in actually bowing his knee and lowly reuerencing

renging her, with bowing downe his head; But of this we shal speake more amply in the ii. chapter of this booke, where we shal teache an apt Method of putting in practise this exercise; and what I say of the Saturday, may be obserued when any of her lesser feasts occur.

As for the Greater feasts, the greater the solemnity is, with the greater deuotion we are to solemnize it; wherfore it were wel if on such dayes as those, we encreased to a hundred the number of those reuerences, it being a number much celebrated in the holy Scripture for perfect and mysterious; but I would not wishe you to performe them al at once, for feare of tædiousnes, but to diuide them so, as both morning,

P 2 noone

340 *A Method to loue*  
noone, afternoone, euening , and  
night , may haue its parting,  
which in the former number of  
sixty three I would likewise haue  
obserued , that we may come to  
it with fresh deuotion , and renue  
the memory of our B. Lady more  
affectionatly and often ; And if  
the feast be celebrated with an  
Octaue , we may celebrat each  
day of the Octaue with this deuo-  
tion , when if we begin the vigil  
with a hundred and ten , and so  
continue the Octaue out , we shal  
make compleatly vp , the number  
of a thousand , a number perfect,  
sacred , and mysterious.

This excellent deuotion was  
most frequent with S. Margaret  
daughter of the king of Hungary  
Religious of the Order of Saint  
Dominick, who ( as Doctor Que-  
rin

tin of the same Order recounteth  
in her life , was so affectionatly  
deuoted to the Queene of hea-  
uen, as she no sooner sawe her I-  
mage in any place , but she pre-  
sently kneeled downe before it,  
reciting in her honor the Ange-  
lical salutation, and on the Eues  
of her most solemne feasts she  
awayes fasted with bread and  
water ; from which day til the  
conclusion of the Octauie she sayd  
a thousand *Aue Marias* ; at each  
one of which she humbly prostra-  
ted her selfe on the ground , ma-  
king it her greatest delight next  
to honouring Alm. God , to ho-  
nour his B. Mother.

---

*Of the Feasts of our Sa-  
uiour Christ.***CHAP. IX.**

**V**pon occasion of  
treating of the feasts  
of our B. Lady, I am  
put in minde to  
speake a word of the  
feasts of our B. Sauiour which we  
are to honour aboue al the rest;  
and with good reason, for if the  
feasts of creatures ( as we haue  
sayd ) may be celebrated in their  
honour, how much is the Crea-  
tour on his feast to be honou-  
red? Al those deuotions we may  
exercise on his feast, which we  
haue.

haue taught to be exercised on  
the feasts of our B.Lady : alwayes  
provided that we reuerence him  
in a higher straine of *Latria*, only  
proper to God himself: *Thou shalt  
honour & serue the Lord thy God, &c*

The principal feasts of our Sa-  
uiour Christ which are celebrated  
with their Octaves are fve ; the  
Nativity ; the three Kings adora-  
tion ; the Resurrection ; the As-  
cension ; & that of *Corpus Christi*.  
or the blessed Sacrament of the  
Eucharist; amongst which I place  
in the highest ranke that of the  
Nativity , because on that , al the  
**Quires** in heauen descended vnto  
the earth , to adore their King  
then an infant lying in the man-  
ger or in his mothers lap. And so  
the deuout soule that exerciseth  
theis deuotions on that day, is to

frame a liuely imagination of the place imagining themselues in Bethleem, and adoring amongst the rest him , whom al both in heauen and earth adore.

The feast of the three *Kings* puts vs in minde of nothing but adorations , since on that day they al adored our Blessed Sa-  
viour in his Mothers lapp , and in them al the nations of the world ; and with how much de-  
uotion it was accompaigned may be gathered from this patheti-  
cal expression of it by the Eu-  
angelist Saint Mathew : *And entring into the house (sayd he) they found the infant with Mary his Mo-  
ther, and falling on the ground adored him.*

The glorious *Resurrection* ; to the dignity of which , al other feasts.

feasts giue a kinde of pre-hemidence, deserueth Adoration likewise; because on it our Sauiour rose againe al victorious and vi-  
ctory , charged with the spoyles of hel, while the Angels adored him reioycing at his triumph, and singing in his prayses their songs of ioy.

And what should I say of his most glorious *Ascension* , on which our Lord and Sauiour after his victories, made his magnifi-  
cent entrance into Heauen , and there being seated at the right hand of his Eternal Father, to whom he was euery way equall in power & vertue, al the heauely Hosts the while humbly inclining before his Throne , did him most profound honour and reue-  
rence.

P v Now

Now let vs come to the feaste  
of *Corpus Christi*, or the B. Sacra-  
ment, in whiche al the others are  
comprised, and consequently  
more then al the others we are to  
reuerence it. And is not this con-  
tinually celebrated each day, and  
in each place (almost) through-  
out the world? do we not behold a  
world of Masses sayd, and people  
dayly communicating throughout  
all Christendome? do we not  
see in euery kingdome & almost  
euery little village the B. Sacra-  
ment kept, and adored with vn-  
speakeable reuerence, where our  
Sauour Christ is as really pre-  
sent as he is in heauen, where An-  
gels and Saints are incessantly  
adoring him. Wherefore we are  
neuer to enter into any Church,  
or passe by any Altar where the  
B.

B. Sacrament is kept, but we are humbly on our knees to reuerence it. And happy are those, who performe this deuotion not perfunctoriously, or for custome, as many do; but with gust of deuotion and from their harts, relishing the sweetnes of the exercise they do; perhaps they may deliuere some soule out of Purgatory by it; ( with such deuotion it may be done ) : which arriuing vnto heauen, wil there become perpetual intercessors for them to Alm. God; than which a greater benefitt cannot be imagined.

But alas, ( I cannot speake it withoutteares) we see Christians the while scarce vouchsafe to uncover their heade or bend a knee before this B. Sacrament, so vnreuerent and weak they are in their

their faith of it; Impudent and irreligious as they are, not to know how this mystery surpasses al discourse and al humane capacity, and that faith heer is al the light we haue. *Let faith Commend to vs what we can neither see nor comprehend,* sayes the holy Church in one of its Hymnes , and in another place : *Ad firmandum Cor sincerum, sola fides sufficit : For to Confirme a hart sincere, only faith sufficient were.* And yet how many cleare testimonies haue we had of the verity of this by euident miracle: sometimes it hath appeared in the forme of a little child in the Preists hands at the Eleuation : some times the very beasts themselues ( lesse beasts then some men therein ) haue acknowledged their Lord and Creatour in

in it: as witnesse those Miracles  
which I shal here recount.

At Paris in the yeare 1258. a  
certayne Preist saying Masse in a  
Chappel adioyning to the Pal-  
lace, as he eleuated the sacred  
Host, a little child of incredible  
beauty appeared in the place of  
it; Which Miracle being repor-  
ted to S. Lewis King of Frances  
and some soliciting him to goe  
and see it amongst the rest, he  
made answer worthy of so pious  
a Prince; Let those goe who  
doubt of the reality of his being  
there ( says it ); for my part I  
behold him daily with the eyes  
of faith.

The other Miracle happened  
at Tholouse in Fráce, recorded in  
the Chronicles of the Minims,  
as also by Surius and diuers o-  
thers

350 A Method to lome  
Others, and it is this: S. Anthony  
of Padua being there, had a feare  
dispute one day with an obstinat  
heretike, denying the reality of  
our Sauiours body in the B. Sa-  
crament, who being vanquish't  
by the reasons of the Saints, Yet  
not willing to Confesse it; sayd  
vnto him; What need al these  
words and disputationes by which  
although by Sophisnes I Con-  
fesse I am ouercome, yet my rea-  
son remaines vn-conuinc'd: If  
then you wil do any good with  
me, let me see a miracle in con-  
firmation of what you say, and I  
promise you I wil turne to your  
opinion; the Saint accepted of  
the condition, and confident that  
the Authour of the verity would  
not be wanting to the confirma-  
tion thereof, he bid the Heretick  
to

(to conuince him the more euidently.) name himselfe what miracle he desired should be done; and he answered him, he had a mule at home , which he woulde keepe fasting three whole dayes, and then procure him in the publick market place, where let one of your Preists be (sayd he) with your God in the Sacrament, and if the mule refuse to eate of the oates I shal offer him , to adore him there , I wil promise you I wil be ready to adore him also; This was done , and at the same of this, there being a mighty confluence of people from al parts to behold what the issue of it would bee ; The day assigned being come , & al things ordered as was agreed vpon , the mule at sight of the oates even wild with famine running

running towards them, and ha-  
ving taken some of them in his  
mouth, was in this manner con-  
iured by the Saint with the Bles-  
sed Sacrament in his hand : *In*  
*the name of God ( sayd he ) whom*  
*I although unworthy hold here be-*  
*twixt my hands , I command thee*  
*to leaue that provinder , and come*  
*presently hither to adore and reue-*  
*rence him : When behold a most*  
*stupendious miracle , the beast*  
*not only forbore to eate any*  
*more , but euен let fal out of*  
*his mouth that prouinder it*  
*had , and ran presently bowing*  
*downe the head , and on his*  
*knees adored the holy and bles-*  
*sed Sacrament , to the vnspea-*  
*keable ioy and alacrity of al the*  
*Catholicks , the Hereticks con-*  
*fusion , and the conuersion of*  
*the*

and serue the BS.U. Mary. 333  
the man.

Now *Friday* being the day dedicated to the memory of our Saviour in particular by reason of his death and passion; I would aduise the devout Christian, besides his ordinary deuotions in honoure of his five precious wounds, to make five reuerences, which can not but be very meritorious and acceptable to the Maiesty of Alm. God.



of

---

*Of the Feasts of Saints.*

## C H A P. X.

**A**VING spoken of the adoration of our B. Saviour, and his holy Mother, it will not be out of the way of my purpose, to say somewhat also of the adoration of Saints, since the holy Church celebrates them for no other end but to incite vs unto their reverence. This article of faith is confirmed and ratified by many Councils, and lastly by the Council of Trent in the 25. Section, where Angels and Saints are declared honourable

ble with the reuerence of Dutie  
proper and appropriated vnto  
them.

On the dayes then when any  
Saints are to be honoured; espe-  
cially the more principally sort of  
them, we are to do it with the fo-  
resaid reuerences. On simple feasts  
and those of lesser obligation, it  
may suffice before we go to bed;  
to incline only once or twice in  
their reuerence; and when 'tis the  
feast of those to whom we haue  
any particular devotion, or whom  
we haue chosen for Patron or Ad-  
vocate, we ought with more par-  
ticular Adorations to honour them  
more or lesse according to the de-  
votion & affection of euery one.

Let al those then who desire  
with due reuerence to honour  
those Saints, to whom they are  
deuoted.

deuoted, accustome themselues before they goe to bed, to make profound reuerence vnto them, imagining the while them really present, and beholding what they do; for so, although corporally they be not there, yet spiritually they are, and both wel know and vnderstand what is done in their honour there, and haue a particuler care and protection of those that are deuoted vnto them, perpetually procuring for them fauours and assistances from Alm: God: & this verity is Orthodox, confirmed and approued by many Councels, and holy Doctours.

Now for the Saints Founders of Religious Orders, which by excellency are called Patriarcks, because as Abraham (for exāple) was stiled by that name for that so

so many people descended from him; so from them so many Religious are propagated in the Church: Of this sort is S. Benet, S. Augustine, S. Francis, and S. Dominick, and of later-yeares S. Ignatius, &c. Al which are to be had in highest veneration by those of their holy Orders, not only on the particular dayes when their feasts are honoured; but euer-  
y day of the yeare besides; and that Religious man who desires to augment in him the deuotion: he hath to the Founder of his Order, should do wel, to affigne a particular day of the week for ho-  
nouring him, & that Wednesday in particular, as the most conuenient for this effect; when with some extraordinary deuotion of fasting, praying, reverēcing him,  
and

and the like, he is to procure to honour him more particularly & referr vnto that end al which he doth that day, which finally hath reference al vnto the honour of our Saviour Christ, and to employ some houres of the day in the meditation of the particular vertues of that Blessed Saint.

It is the general doctrine of the learned, that the Founder of each Religious Order hath a particular care not only of the Order in general, but also of each Religious in particular ( more or lesse according as their merits are ) and that they affidually defend them, strengthening their forces , and weakening the enemies who oppugne and fight against them. Of which great priuiledge and prerogatiue Brother Leo in particular had

had an excellent revelation, vision of holy S. Francis, which I wil heer recount.

S. Francis being happily departed vnto rest, hauing rendred his body to the earth and his soule to heauen, Brother Leo one of his most affectionat disciples bearing impatiently the absence of one whom he loued so dearely wel, prayed instantly vnto Alm. God to make him so happy, that once more in this life he might enjoy the happy aspect againe of his beloued Maister, and iterating his petition both earnestly & often; it pleased Alm. God; that one day he being retired into a solitary place, he beheld S. Francis appearing vnto him in a strāge mysterious shape al shining with glorious light, but for the rest winged

winged with golden wings and  
tallonted both hands and feete  
with Eagles clawes; The Brother  
transported with ioy al sight of  
him, was running to embrace and  
kisse his hands and feete , but es-  
pying in what strange equipage  
they were , he al amazed deman-  
ded of the Saint , the reasoun why  
he appeared in that sort: the Saint  
answered againe , vnderstād these  
are no other then markes of the  
affection I beare my Order and  
the Religious thereof ; and these  
do signifie , that amongst al the  
other riche prerogatiues his di-  
uine Maiesty hath honoured me  
withal since my arriuing into hea-  
uen, one is the authority & power  
to vindicat my Religious from  
their necessities, and defend them  
from any aduersity that presses  
them,

them, as often as with confidence they invoke my aide ; and these wings and tallons now I haue assumed, to signify my readines and promptitud in succouring mine, and the force and violence with which I oppugne al those who injure them.

Good reason then haue the Children of this great Pattiarche to reioice on earth , for hauing so powerful a protector of him in heauen, so louing a father , and so careful an Aduocate; I would aduise them to be affidual in honouring him with those reuerences of which we haue spoken; and particulary to salute him euery day with fife times bowing their knees vnto the ground in honour of the fife wouds so miraculously imprest vpon him while he liued,



reioycing

rejoycing and congratulating  
with him for so highe and so su-  
blime a dignity ; It being no  
doubt one of the most acceptable  
devotions we can exhibit vnto  
him now he is in heaven.

---

## Of the Adoration of the Angels.

### C H A P. XI.

**A**ND if we be obli-  
ged to honour the S.  
Saints with that due  
reverence appropriated  
their worship, as  
we haue amply proued in the pre-  
cedent Chapter; with farre more  
rabonate vt to honour the holy  
Angels,

Angels, as the noblest in substance of al created things, and representing most liuely their Creatours unlimited power and magnificence. And although it be true, that both men and Angels are both Creatures of Alm. God, and workes of that soueraigne Artifiter; that they are either framed according to his Image, and by the faculties of their memory, vnderstanding, & their wil, capable of his grace and of being participant of his glory and eternal felicity ; and that many circumstances there are, which equal Man with Angels ; yea and in consideration of the Hypostatical vniōn, and the Mother of our Saviour Christ, it may preuend some pre-eminence above them also. Yet if we weigh

Q 2 their

their natures, and ballance them equally one against the other no doubt but we shal find the one farr exceeding the other; and as lead can neuer arriue to the excellency of siluer, nor siluer of gold : no more can a body any way equal in excellency a soule, nor the soule of man naturally speaking, the most inferiour Angel that is in heauen. Vnto which our B. Sauiour infallibly alluded when he sayd: *Verily I say unto you, amongst the sonnes of men hath not been borne a greater then John Baptist; neuerthelesse the least in the Kingdome of heauen is farr greater then he.*

But now before we wade any further into this matter, we are to ynderstand, that the word *Adoration* is a notion general to good Angels

Angels and men. In conformity, to which we find it in holy Scripture indifferently vsed for either; as where it is sayd that the Israelites adored both their king & God; *they bowed downe, sayer he, and adored God, and afterwards their King.* So the Children of Israel adored their brother Ioseph then Gouvernour of Ægypt; & after his brothers had adored him, &c. For which reason, the Doctours both ancient & moderne haue distinguished it into three seueral species of Adoration; *Latia, Dulia, and Hyperdulia;* the first being exhibited only ynto God himselfe, as a soueraine kinde of adoration, only fitted to the soueraine power he hath; with the second we honour Saints and Angels; And as for the third, it appertaines to the

Q 3 B.

366 *A Method to come*  
B. Virgin alone , and vnto her  
who surpassest in excellency both  
Angels and al rest of Saints besi-  
des ; and of this in the precedent  
Chapters we haue discouert at  
large.

In breefe then we establish this  
conclusion : we are to adore An-  
gels and men deseruing it ; and  
this is an Article of faith ( accor-  
ding to Suares ) defined by Pope  
Felix the first of that name in the  
Counceel at Rome , the 7. th. Sy-  
nod; And S. Augustine speaking  
of the B. Apostle S. Peter sayes:  
*An infinit number of the beleevers  
adored the B. Fisher Peter.* And in  
another place: Men merit ( fayes  
he ) to bee respected and honour'd,  
and to say more , adored. Confor-  
mable vnto which verity we finde  
in the holy scriptures many men

to

to haue adored the Angels ; as Abraham in particular three, and Lot his brother two. So Iosua the famous Captaine of the Israelits adored one, who appeared to him in the likenes of a man ; he fel prostrate on the ground, and adored him.

Seeing then we really owe them this honour , let vs endeaſt noyr to discharge the debt, in honouring them with ſuch frequent genuflexions , as our owne deuotions ſhall incline vs to , as the moſt excellent Creatures of heauen , ful of grace and glory and participant of the diuine nature.

And amoungſt all the moties to incite vs to it , me thinkes one of the moſt principal ſhould bee the ſublime priuiledges they are endowed withal in heauen. For if we conſider their liues , we finde

Q 4      them

them to be incorruptible and immortal : of their nature and condition , they haue no body , and consequently are aboue al its necessities , and are superiour to al those miseries and afflictions to which we are subiect heere. If we cast our eyes on the agility and promptitud with which they operat , we shal see nothing in this yniuerse to equal them , and euen the heauens themselues come short of them , whose velocity we so much admire. But what should we say of the capacity excellency of their vnderstanding , that comprehend perpetually without discourse , and from the first instant of their Creations had a perfect knowledge of al natural things ? What of the constancy and efficacy of their Wil ,  
wher-

wherewith they wil earnestly, what soeuer they desire, and are irrevocable in al that they intend? what of the tenacity of their memory, which never forgetts what it hath stored once? lastly what of their so great and vnmeasurable power, that one Angel only in a night slew one hundred eighty five thousand of the Assyrians? and which is more, that one onely can turne with an incredible facility the *primum Mobile*, in comparison of which al this great machin of earth and water is but like a little point: and that with so even and regular a motion, that in so many thousand yeares was never obserued the least disorder or deviation. And to omit nothing that may conferr vnto their honour, I wil heer declare

Q. v. the

the several orders of them and  
numbers which they containe.

In the first Hierarchy then: which is that which receives immediately the splendors and illustrations from Alm. God; there are three Quiers or Orders, to wit, the Seraphins, Cherubins, and Thrones: of which the Seraphins in fervor of charity exceed the rest; the Cherubins in plenitude of knowledge; and the Thrones in seeing farthest into God the causes and origins of his divine effects. In the second Hierarchy are likewise three other Quiers or Orders to wit, Dominations, Virtues, and Powers; In the third, three others, to wit, Principalities, Archangels, and Angels. For we must understand, though this name of Angel be com-

common asal, yet in a more parti-  
cular manner, to those of the  
third quire, it properly signifying  
a messenger, and so is rather a  
name of Office than nature, which  
because they are more ordinarily  
delegated to that function then  
the rest, hath a more particular  
reference vnto them.

Notwithstanding we must ob-  
serue, that S. Paul speaking of the  
Superior Quires of them sayes:  
that they are ministers of God,  
employed for those who are to  
participat of his inheritance:  
which words of his S. Denis the  
Areopagite his disciple, S. Gre-  
gory, S. John Damascene, and S.  
Thomas interpret thus: not that  
he meanes the first Quire of them  
are employ'd immediatly with  
men; but the second receive their  
intel-

intelligence from them; the third of them and of what they are to do. Yet S. Gregory Nazianzen, S. Cyprian S. Chrysostom, S. Augustine, and many other Doctors, are of opinion, that although ordinarily they are not employ'd about the affaires of men, as the inferior are, Yet notwithstanding when any important busines concerning them is to be done, Alm. God sometymes employeth them: as a Seraphin to purity the Prophet Isays lipps; the Archangel Raphael to accompanie yong Tobias on his way; the Archangel Gabriel to Annuntiat to the B. Virgin the diuine mystery of our Sauiours Conception; and lastly, S. Michael in a particular manner to haue a care and protection of the Church.

Now

Now if the division of their  
quires and Orders be so admir-  
able and great, farr more admir-  
able and great is the number of  
them, which none can truely tel-  
but Alm. God himselfe, although  
many haue gjuen a guesse therat.  
Certainte it is, that if God for the  
Conueniency thereof hath fur-  
nished this inferiour world with  
such infinit diuersity of crea-  
tures corporal, much more aboun-  
dantly would he store the su-  
periour world with creatures im-  
material and spiritual, iuinisible  
and incorruptible, such as the  
Angels are.

And for their Number, I leauo  
you to coniectute it, from this  
Consideration how this world in  
comparison of that, is no more  
than the Center point is in re-  
spect

374 . A Method to have  
pect of an infinit Circconference  
and consequently how many In-  
habitants must goe more to that  
then this. And so Job speaking  
of them sayes : There is a multitude  
of his soldiers : And if the Maiestie of  
a King on earth, is declared most  
in the number of those that serue  
and fight for him , as the Holy  
Ghost in expressio terms affir-  
mcs : The dignitie of a King Consists  
in the multitude of his people , and in  
the small number of them the Princes  
shame. We must needs conclude  
then to be infinit , in respect of  
the Maiestie of Alm. God. Tou-  
ching their number in particular ,  
I will heer declare what Albertus  
Magnus amongst other Doctors  
hath left written of them. She  
sayes then , that there are nine  
Quires of Angels , and that every  
quire

Quire hath its Legions, that each Legion of them containes. 66662 and that there are , as many Legions in every Quire as there are Angels in a Legion. Others saye, there are ten times more in the second Quire then in the first in the third then in the second , and so with proportion to the highest Quire. So as there being, for example, in the Quire of Angels sever and forty millions, foure hundred thirty five thousand, five hundred fifty five Angels; that of Archangels hath ten tymes as many ; that of the Principali- ties as fiftynine habber exceeds them , &c. Who is not ready to affirme of himself with admira- tion of such infinite multitud exalted by Alm. God for his ser- vice and our benefit ? and who entring

376 *A Method to have  
entring into himselfe againe, can  
comprehend with what profound  
reuerence they serue his diuine  
Maiesy of which Job speaking  
sayes : Those who moue the heauens,  
bow downe and lye prostrata before  
him , and the Pillars of heauen trem-  
ble at his sight. So the Royal Pro-  
phet speaking of their readines &  
promptitud in executing his co-  
mандs, sayes of them : And yee  
Angels praise our Lord, who are  
so powerful in performing of his  
wil , and obey so faithfully the  
voice of his commands. And this  
is the first reason, that should in-  
cite vs to render them seruice and  
reuerence.*

The second yet is more forci-  
ble, and that is, our many obli-  
gations to them for their many  
good Offices don vs perpetually,  
which

which although it be at the appointment of Alm. God , and they in their performance are but his Ministers; yet they being deuiued vnto vs by them, from the soueraigne fountaine from whence al our good proceeds, we are to receiue them from them most gratefully, & with a thankful acknowledgement. I wil not inlarge this Chapter to summe them vp , but remit the Reader to the holy Scripture ; where they shal find them recorded both very particularly and frequently. Now let vs come to the exercise of this deuotion. To render them then that honour which is due to the abundance and sublimity of Glory which they haue , in being of so neere accessse to God the fountaine of

it.

it all, and participating by it of his divine nature ; we are (to do well) farr to retire ourselves, and there recollecting vs in the interior of our soule, (excluding al earthly cogitations ) to be the whilst the more in heauen , we are to imagine their Orders and array , their beauty, sublimity, riches, splendour, and in fine their glory and admirable perfection, and thus discourse within our selues : this Quire then the rest , is more sublime, this more specious, this fuller of merit and buster, with a thousand other considerations on a subiect of such great worth and amplitud. Then we are to salute them troupe after troupe , with a compliment ful of reverence and respect, making the longer stay, where

and serve the B. V. Mary. 379  
where our deuotions shal detain  
vs longest, either amongst the  
Seraphins, Cherubins, &c. Con-  
gratulating with them their great  
splendours and prerogatiues; and  
afterwards prostrating our selues  
before the throne of God, we are  
to praise and render him humble  
thankes for creating creatures so  
perfect and excellent for his ser-  
vice and the honour of his Court.

The like manner of proceeding  
we may use in honouring  
the Saints, as Patriarcks Prophets,  
Apostles, Martyrs, Confessours.  
Virgins, and the like; especially  
those which we are most devoted  
unto, addressing vs to them, by  
the foresayd acts of congratula-  
tion, and adoring them, and ta-  
king delight to maintaine dis-  
course with them in our harts,

commu-

380 *A Method to loue*  
communicating with them our  
affaires and necessities , and in-  
stantly commanding our selues  
to their prayers : seeing ( accor-  
ding as the Doctours affirme )  
they behold in God , and know  
al our necessities, our most secret  
wishes, and the affections of our  
harts , and al the reuerences and  
actions we doe in honouring  
them.

Besides , I thinke it fitt , and  
would counsel it to the zealous  
Catholick , who desires to go  
on, in honouring these B. spirits;  
to prescribe to himselfe a cer-  
taine number in reuerencing  
them; as that of Nine in honour  
of the nine Quires of them , &c.  
But because the holy Church ma-  
kes reuerent mention of three of  
them in particular , S. Michael, S.  
Gabriel,

Gabriel, and S. Raphael; I would conseil to begin with them: As first , with S. Michael , who is Prince of al the rest , seeing as Laurentius Iustinianus sayes , al- though we are to honour al the Souldiers of heauen , yet their Ge- neral deserues more peculiar re- uerence , for the greatness & high- ness of his qualityes and preroga- tives , his inuincible force , the singular loue which his souerai- gne Emperour beares him , and finally for his fidelity to his ser- vice and admirable valour ; of which he gaue so rare proofes in that great battaile he fought a- gainst the Infernal enemy and al his followes. And certainly with good cause doth the holy Church so reuerence him , acknowledging him for her protectour , and

one

382 A Method to doe  
one that receaues into his patro-  
nage al departed soules that die  
in grace and the fauour of God  
almighty. Next S. Gabriel , as  
he that had that happy embas-  
sage committed to his charge of  
Announcing to the B. Virgin  
the Incarnation of the sonne of  
God. Thirdly , S. Raphael the  
guide & defender of Pilgrimes in  
this life , as he did by the yong  
Tobias in al his pilgrimage.

If thou be then delirous to per-  
forme these deuotions , and hast  
retired they selfe to performe  
them the better , putting thy self  
in their presence ( as it were )  
who really behold at al times  
what we doe ; thou art twelue ty-  
mes to bow downe and do reue-  
rence honouring by the first Ado-  
tation S. Michael , General of  
the

*and ferre the B. U. Mary.* 383  
the host of heauen; by the second,  
S. Gabriel, who brought the Em-  
bassage of our salvation; by the  
third, S. Raphael, and by the rest  
in their several Orders the nine  
**Quires of Angels, &c.**

For the better performance  
theredof, I wil heer set downe a  
most easie method ( for all sorts of  
people,) of this devotion.



*The*

The practising of honouring  
and reuerencing the An-  
gels: saying as followeth.



HONOUR and reuerence you, O Gloriouſ Saint Michael,  
cheife of al the Angels.

I honour and reuerence you  
Blessed S. Gabriel, for deliuering  
that ſo grateful Embaſſage to the  
B. Virgin.

I honour and reuerence you,  
affable S. Raphael, for rendring to  
the yong Tobias ſo cleere a teſti-  
mony of Alm. Gods ineffable  
goodnes to man.

I ho-

I honour and reuerence you  
most ardent *Seraphins*, who burne  
continually in the flames of the  
loue of God.

I honour and reuerence you  
most holy *Cherubins*, who in cleer  
knowledge and plenitud of the  
science of God surpassee al other  
Angels.

I honour and reuerence you  
most happy *Thrones*, seing in you  
the eternal Maiestie doth repose,  
and by you our soules are dispo-  
sed to peace and tranquillity.

I honour and reuerence you  
most noble *Dominations*, who by  
the great authority bestowed on  
you by Alm. God, rule al other  
spirits of inferiour ranke.

I honour and reuerence you  
most powerful *Vertues*, who are  
deputed by the soueraigne King

R of

of heauen to the regency and  
gouernement of al the souldiers  
in heauen.

I honour and reuerence you  
most valiant *Powers*, who by your  
might reppresse the insolency of  
the powres of hel, and oppose  
your selues to al the machina-  
tions & designes they haue vpon  
vs continually.

I honour and reuerence you  
invincible *Archangels*, to whom  
is giuen the protection and care  
of people, & Kingdomes, and to  
reueale vnto them for their good  
most sublime mysteries.

I honour and reuerence you  
likewise most humble *Angels*,  
who disdaine not to cōuerse with  
men, and vndertake their patro-  
nage and protection.

But if any be so defectiue of me-  
mory

mory, as not to be able to retayne  
by hart what is before sett downe,  
It wil suffice only to saye : I ho-  
nour and reuerence you O glo-  
rious S. Michael; I honour and  
reuerence you O glorious S. Ga-  
briel; and so of al the rest, only  
adding the simple names of Sera-  
phin, Cherubin, Thrones, Do-  
minations, Vertues, Powers,  
Principalityes, &c. So likewise  
they may , more to facilitat the  
memory, begin with the lower  
Quires, and so by degrees ascend  
to those more highe. And if there  
be any yet so wanting memory  
that they cannot remember this,  
it may suffice they make nine re-  
uerences , with intention to ho-  
nour each Quire of Angels by it,  
without pronouncing any word  
at al , but only imagining with

R 2 them-

themselues ; now I honour the first Quire, now the second, and now the third, &c.

Now it rests , that we affigne one day of the weeke for the exercise of this Deuotion ; and what more proper thē that the Church hath appointed to honour the B. Angels on ? to witt , the Tewfday : Let that then be it , and on that day let vs most particularly honour them, those that al Preists saying Masse of the Angels for them, those of the laity deuoutly hearing it,&c.

And because Psalmody is exceeding grateful to them , ( : if it be accompanied with due attention of spirit;) those who are imployed in that laudable exercise, are to endeavour to comport themselues with al due reuerence and

and deuotion; imagining them-selues in presence of the Angels while they are performing it: *I wil sing Psalmes in the presence of Angels, I wil adore in his holy Temple, and praise his holy name.* And to this accords wel that which we reade of S. Bernard in the hystory of the illustrious men of the Cistercians, how he sawe the B. Angels, while *Te deum* was sung, to goe from one Quire to another, encouraging the Religious to sing it with feruour and deuotion: Another tyme he sawe them busily writing downe what the Religious pronounced, those in golden better which were pronounced with force of spirit and from the hart, those in siluer which were vttered with attention but not such feruour as the

R; former

former were; those in inke, which proceeded from them with a litle admixture of distraction ; and those finally in puddle-water, which were pronounced without al sense of deuotion. Moued then, by this example , and knowing that the B. Angels are assitant at our deuotions, let vs performe them with such a spirit, not only worthy of the Oratory that we are in , but also of the Company that is there. Happy and thrice happy are they who shal so honour them, since they shalbe rewarded for it , not only by the Angels intercessions in heauen continually for them; but also by their assidual assistance of them heer , from al dangers both of bodily and ghostly enemies, til at last receiuing vs at the honour of

of our deaths , they take vs out  
of this transitory and miserable  
life , and tranfferr vs to a happy  
and eternal en.

---

*Of the honour and reuerence  
we owe unto our Angel  
Guardian.*

C H A P. XII.



ND who sees not,  
how reasonable it  
is, in lieu of so ma-  
ny benefits we re-  
ceiue from them, to  
honour and reuerence the B. An-  
gels for it ; and in particular our  
Angel Guardian , who hath the  
R 4 care

care & protection of vs committed to his charge. For certaine it is, & auerred by al learned men, that ( excepting our B. Sauiour ) each man hath his peculiar Angel attending stil on him: whence we may perceiue , how great is the goodnes and charity of Alm. God towards man; who (we being such contemptible creatures as we are) hath not only been contented to create the Elements for our seruice, mixt bodies for our vse, and finally al corporal creatures els ; but also hath encharged the holy Angels with our protection and defence , creatures so excellent , so sublime in glory, wisdome, and power, to be our instructours in vertue , and our guides to truth.

But if goodnes be to be admired,

mired in bestowing them vpon vs; no lesse admirable is his power in creating them in such innumerable multituds , that the very lowest Quire of them is sufficient to furnish with Angels guardiās, not only al the men that are, but al that haue been or shal be as long as the world shal last : so according to the probable conie-  
cture of the learned, there being a matter now of some million million of soules in al the world, not only euery one of them hath an Angel guardian, but one so particularly vnto himself , as he was never Guardian to any one before, nor euer shalbe to any after him ; God whensoeuer he creates a soule, appointing a peculiār Guardian that never in that office was employed before. And

R v who

s. 17

who can imagine then, how many millions of millions there must be to serue for so many millions of men, that haue been & shal be vntil the general Judge-  
ment day ? And this opinion is the more probable, not only because of Gods omnipotēce which is more illustrated thereby , but also of a certaine congruency on the Angels part , who if they should not suffice in number to afford each one a Guardian , it would follow that the number of men would exceed that of them, which would argue a deficie[n]ce in them , and take from that proportion by which it is supposed, that as the Archangels exceed the Angels ten to one , &c. so there should be ten times more of An-  
gels then of men.

The

The necessity we stand in of their cælestial aide, is great and vrgent ; first because our soules are spiritual , and consequently spirits can best see their necessities next because we our selues are weake and ignorant of the force and imagination of the Enemy to ensnare and ouercome vs were it not for them ; Who watching continually by vs obserue al their wayes , and carefully meete them with preuention.

But heere some may obiect, how can they be continually by vs when our Sauiour sayes, they continually behold the face of Alm. God , in whose vision consists their cheifest beatitud: *Angeli eorum semper vident faciem Patris mei qui in caelis est.* To this I answier

suer, with S. Gregory, that it is true the Angels are stil in heauen, euен when corporally they are employed elsewhere; else we could not reconcile that other place of Scripture with this, where it is sayed; that God imployes them on his Embassages heer on earth; so as while in contemplation of the beauenly es-  
sence they are stil in heauen ,we must grant them really the while to be on earth.

And to incite in vs a greater deuotion towards them, I wil endeauour to summe vp the many good offices they dayly do vs; which although infinit in them-  
selues , may yet be reduced to three heads. The first is ; they deliuer vs from many euident dan-  
gers, by their careful custody of

vs,

vs, which the holy Prophet testifies where he sayes: *He hath given his Angels charge of thee, to looke to thee in al thy wayes, and beare thee in their handes least thou shouldst dash thy foote against a stone.* And heer let each one Cal to minde, how many-fold dangers they haue escaped Heer, one the falling of a house vpon his head, which if he had not sodainly changed his mind, he had gone iust vnder it as it did fal; and to whom can he attribute this change of mind, but to his Angel Guardian: Another, being prepared to goe some voyage puts it off, he knowes not why, and afterwards vnderstands that if hee had gone, he had falne into the hands of Pirats or of theeues, and this was the worke of his good Angel also; with a hundred

hundred others the like. Which  
the Patriarke Iacob acknowled-  
ged to come from his Angel kee-  
per, when blessing the children  
of his sonne Ioseph he sayd : *The*  
~~Angel~~ who hath preferned me from  
all evil, blesse these children, &c. And  
so did Judith returning victorious  
from Holofernes campe. So it  
hath seemed good vnto our Lord (said  
she) whose Angel hath guarded me,  
in going forth, in remayning there,  
and in returning backe.

And though the B. Angels care  
extends it-selfe as wel vnto the  
bad as to the good , yet notwithstanding  
they more specially im-  
part their aide vnto the iust ; as  
the Psalmist testifies where he  
sayes : *Qui habitat in adiutorio Altissimi* , &c. Who dwelleth in the  
aide of the Highest, remaynes in the  
protec-

protection of the God of heauen : And there is no doubt , but God hath a most particular care of the iust and vertuous , and consequently commends them in a most deare manner vnto their Angels Guardians ; as may be gathered out of that passage of holy Scripture : *He hath giuen his Angels charge of you, &c.* As if he would saye, those who are Gods faithful seruants, may goe securely in the midst of dangers , for God hath giuen the charge vnto his Angels to haue especial care of them. Whether they sleepe , or wake , they need not feare; for being in this particular protection of God and their Angel Guardian , it may be sayd vnto them : *They may walke on the Aspick and the Basiliske , and tread the Lion & Dragon undertheir feet.*

What

What a wonderful priuiledge is this? to be able to contemne the Aspick and Basiliske, which euен kills with its sight, and the Lion and Dragon the most formidable of al other beasts? and who restraynes the killing lookes of the one, or cohibits the others fieccenes, but only our Angel Guardian?

The *second* benefit which we receiue from them, is the wholesome Counsel and aduice, which they are stil infusing into our minds. And of this we haue a cleere example in the Angel that accompanied Tobias on his way, and gaue him such wise and prudent instruction, in point of his mariage, how he should comport himselfe with his new spouse for to escape the fate which

*and serue the B.U. Mary.* 401  
which had sent so many of her  
husbands vnto death: as namely,  
that he was to begin his mariage  
( quite contrary to the custome  
now a dayes ) with watchings,  
prayers , and deuotion. In the  
like manner an Angel Guardian  
is continually suggesting whol-  
some counsels vnto vs , now de-  
terring vs from euil , now inci-  
ting vs to good , which without  
their inciteme[n]t we should ne-  
uer doe: now proposing to vs the  
example of our Sauiour Christ  
before our eyes , now of some  
other Saint, for to awake our Imita-  
tion ; then inflaming our wils  
to embrace the occasion of imita-  
tating them ; lastly, they go som-  
tymes spurring vs on by the con-  
sideration of the mercy of Alm.  
God; & now refrayning vs againe  
by

by that of his iustice and seuerity; so euer directing euен our course betwixt heauen and hel, that neyther the consideration of the one extoll vs too much, nor the other too much depreſſe vs.

And tel me now, haue you neuer experienced, when you were about to committ any greeuous crime, a remorse of Conscience, and certaine shrinkings backe, and bidding vs forbear? and what should this be; but our Angel Guardian, appointed to this office by Alm. God? Besides, how oftentimes may we imagine God offended with our crimes, to haue been in mind to haue pluck't vs from the earth, like vnfruitful trees, and throwne into the fire of Eternal hel, had it not been for their interceding for

for vs ? like him who sayd vnto the man in the parable , being minded to pluck vpp his figg-tree , which for three yeares he had obserued never to haue borne fruit that he should haue , patience with it another yeare , and after he had cultiuated it, if it bore not fruit he should doe his pleasure with it; The Doctours in explicating this passage saye: We are these vnfruitful trees, Alm. God the Lord of the Orchard , and our Angel Guardian he that intercedes and vndertakes for vs : Imagine then how much we contristat him if we be wanting vnto his promises and to the hopes which he conceives of vs .

The third and last benefit for which we are liable to our Angel

gel Guardian is , that he accom-  
panies vs perpetually from the  
houre of our birth to the final pe-  
riod of our liues, and neuer aban-  
dons vs euен when we are aban-  
doned by euery one besides ; and  
such a freind we haue of him , as  
the world hath none ; For behold a  
beautious Virgin in the flower of  
her yeares and pride of her beau-  
ty , how many , seruants she hath  
that make court to her , and with  
what obsequiousnes they obserue  
her , til that flower fading , and  
the winter of her yeares and de-  
cayes of age falne on her beauty  
once , they fal of as fast , and she  
is left only to solitud and neglect,  
who was before the only one fre-  
quented , and to whom al res-  
pects were payd . Whereas our  
good Angel is so constant a freind  
of

of ours, as no change of fortune qualifyes, or time makes vs goe lesse with him, but he is euer the same, and neuer alters in loue vnto vs, euен when he sees vs hated of God and man; and the reason of this, is, because he knowes not as yet the final reprobation of him whom he hath in charge, otherwise he would not haue such care of wicked men, as most certaine it he hath.

Another benefit for which we stand infinitely obliged vnto thē is, that they carefully present our Petitions vnto Alm. God our almes, watchings, and al our good works we doe; which by those words of the Angel to Tobias is rendred euidēt: *When thou prayedst with teares, and buriedst the dead, when thou didst leaue thy repast, and didst*

didſt conceale the dead by day in thy  
houſe; and didſt bury them by night,  
I offred thy prayer vnto our Lord.  
And this by that mystical ladder  
of Iacob was vnderſtood , where  
the Angels were ſeen aſcending  
and deſcending, betwixt heauen  
and earth , to ſignifie the conti-  
nual commerce they haue with  
either for our avayle, not by local  
motion, but by a farr more ready  
way. Sometimes one Angel pre-  
ſents to Alm. God the generous  
victory of this man ouer his tem-  
tations; another ſayes , behould,  
O Lord , the profitable vſe which  
this ſoule makes of that precious  
bloud you ſhed for it vpon Mount  
Caluary , and of al those other  
graces which with ſo liberal a  
hand you haue beſtowed on it;  
A third cries out, Good Lord re-  
ceiue

ceiue this charitable persons almes bestowed vpon you in the person of the poore, or these devout teares shed only out of an affectionat loue of you; Another finally present the oblation of this good Religious person in wholly renouncing al worldly commodityes, or this Preists pietie and zeale, in offering vp the holy sacrifice of the Masse, or meditating our Sauiours Passion; and this the Canon of the Masse confirmes saying : *Iube haec perferri per manus sancti Angeli tui in sublime Altare tuum in conspectu diuinæ maiestatis tuae :* Command this to be carryed by the hand of your holy Angel to your sublime Altar in the sight of your diuine Maiestie, &c.

And as they are assistant to vs  
during

during our liues , so at our deaths  
are they much more powerfully  
defending vs from al the assaults  
of the Infernal Enemy ; as testi-  
fies B. Aloysius Gonzaga of the  
Societie of Iesus , in that his de-  
uout meditation of our Angel  
Guardian where hee sayes , that  
our Angel Custos at the time of  
our death is most diligent in assis-  
ting vs against the Enemy , pre-  
seruing vs cheifly from those two  
sinnes which are most incident to  
men in that article of time , Infi-  
delity and despaire , to the end  
that making heer a happy end  
they may repaire with them to  
heauen , vnto their euerlasting  
habitation ; And in prosecuting  
his discourse he sayes , that as  
soone as the soule once is free  
from the captiuity of the body ,  
its

its Angel presently conducts it to the Tribunal of Alm. God, animating and encouraging it on the way, to put its cheifest confidence in the merits of the sacred bloud of our Sauour Christ; and if it chance (the better to be purified from its sinnes) to be adiudged vnto the parging flames, he visites it often there, comforts it, brings it the suffrage and succour of those prayers and merits which are offred for it in the other world, and encourages in middest of its suffrancies, with the hope it can not be long in suffering; and in fine when the time is expired, he conducts it out, and al bright and purfied leades it vnto heauen; and in the twinkling of an eye, presents it vnto Alm: God no receaue from him

and finna

S the

the Crowne of eternal beatitud, prepared from al eternitie for those, who heer sighs after it in this vale of teares. O happy and a thousand tymes happy is that soule, which having beene faithful to its Creator, and pliant to his hand to be ledd whither soever his least motion carried it, in following his good Angel for guide leauing the world full of the vertue of his example attires at last vnto that Kingdome of eternal felicity, where with God and his Saines it shal for euer raigne.

But now touching the practise of this particular devotion to our Angel, Guardian; first being assured that we are committed to his Regencie, and that so noble and excellent a creature, as al the eloquence of the world rather diminishes

*Conse the B. V. Mary.* ¶  
minishes then add to its cōmen-  
dations, vouchsafes to keep vs per-  
petuall company , and defends vs  
from al euil, with his careful wat-  
chings & his comfortable aduise,  
we are on our parts to endeavour  
a requital: First, by comporting  
our selues with al deuotion and  
due respect vnto his presence and  
next honouring him with al com-  
petent honour. Let vs then consi-  
der if we stood perpetually in the  
sight of some earthly Prince or  
Monarke; how careful we should  
be so to compose our outward be-  
haviour, as might render vs most  
grateful in his sight; & with how  
much more care and diligence  
ought we in the presence of our  
Angel Guardian to comport our  
selues ? Heare what S. Bernard  
sayes in explication of these

S 2 words;

words: For he hath giuen his Angels charge ouer thee to guard thee in all thy wayes, &c. O mortal man, sayes he, what reuerence, what deuotion and confidence art thou to conceiue in thy breast from these comfortable words of the Royal Prophet; reuerence in standing in presence of thy Angel, deuotion for his loue of thee, & confidence for his care. Be therefore vigilant neuer to exceed the bonds of thy respect while these holy spitts are alwayes in thy sight by the appointment of Alm. God himselfe attending them thy preseruation in all thy wayes, and wheresoeuer thou art, either in priuat or publicke, be alwayes careful neuer to commit that indecency before him, which before me thou wouldest not doe. Thus S. Bernard in his

his deuout and pious manner.

Secondly, we are to honour them with these reuerences we haue formerly treated of, which may be best performed when into priuat we haue retir'd our selues; especially before we retire our selues to rest with a profound inclination we are to say, *Angeli Dei, qui Custos es mei, &c.* beseeching him to keep vs in our sleepe from the assalts of the Enemy, that euer watches to harme and mischiefe vs; so when we awake, we are to commend our selues vnto them that day following, & whatsoeuer busines we are to vndertake, that it may sort a wished conclusion; and we shoule do wel often to commend vnto them in some vocal manner a deuout conception of our hart in our occur-

S 3 ranc

414 *A Method to loue*

rant necessities , beseeching  
them to assist vs in the mannage  
of this or that particular affaire.

This devout custome had one  
Alexander Luzaqua an Italian  
Gentleman of a most holy and  
virtuous life ; that as often as he  
saluted any man , he mentally in-  
tended that reuerence vnto his  
Angel Guardian whom he salu-  
ted ; and an excellent considera-  
tion it was , to thinke a celestial  
spirit , more worthy the saluta-  
tion then an earthly worme . Let  
vs imitate this devotion , and in  
saluting any saythus in our minds  
I offer this reuerence to the An-  
gel Guardian that attends vpon  
him or her whom I salute . And  
most happy it wil be for vs if we  
do so , for by this meanes we shal  
indeare our selues in the loue and  
care .

and forasmuch B.V.Mary. 415  
care of those B. spirits, who can  
do more for our real adua-  
ment and good, then all the world  
besides.

---

*In what manner we are to  
proceed in the exercise of  
these Adorations; Worthi-  
ly to honour the Mother  
of Alm. God.*

Chap. XIIII.

 V E being composed  
of two parts, the su-  
perior & inferiour,  
of body and soule by  
the singular prou-  
idence and goodness of Alm. God,

S 4 that

416. *of the chaldean*  
that we might honour him with  
both, both heer and in the world  
to come; a great part of our cor-  
poral honour Consists in these  
fore sayd Adorations , which not  
only the Saints haue practised, but  
euен our B. Sauiour himself , we  
ofte reade how he bowed of whom  
his knees vnto his eternal father,  
and prostrated on the ground ; as  
namely the night preceding his  
Passion ; when according to the  
Euangelist S. Luke : *He kneeled  
and fel prostrated on his face.* And  
SS. Mattheu & Marke; *he prostra-  
ted on the ground :* by which words  
we may gather, how our Sauiour  
reuerenced his eternal Father  
*in spiritu & veritate , in spirit and  
verity , with each part both of  
body and soule.*

Let the devout Christian then  
desirous.

desirous to render honour to the B. Virgin, accompany his interiour deuotion of the soule, with the exterior of the body; & first, when thou art retired in secret, for so, *when thou wouldest Pray, enter into thy chamber*, sayes the holy Scripture; thou art to begin with this Consideration, how excellent she is, whom thou art to reuerence, and the excellency of the reuerence thou exhibit'st to her, which the whole Court of heauen take for highest honour to be employed in. And touching the exllency of her, thou art to consider her large portion of glorie aboue al the other Saints, and represent her to the eies of thy mind. Inthroned in a most glorious manner aboue al the rest, as becomes the souerarie Em-

S v presse

presse of them al; al ful of glory,  
and of Maiestie , encompassed  
round about with innumerable  
Saints and Angels perpetually  
making Court to her, and honour-  
ring her with humble reuerences;  
amongst whom thou art to ima-  
gine they selfe , and making thy  
first approches of adoring her ,  
without vttering any word , but  
only fixing thy mind vpon her  
excellent beauty and Maiesty ,  
procuring to begett in thy mind  
the whilst frequent acts of affec-  
tionat loue and complacency in  
so much beauty and Maiesty as  
thou conceiu'st to be in her , con-  
gratulating with her that her  
high dignity of being Mother of  
God , and consequently Queene  
of heauen and earth ; Acts which  
if they be performed with due in-  
tention .

and serue the R. V. Mary. 439  
tention and devotion, it is impos-  
sible to imagine how grateful  
they wil be to her, and how pro-  
fitable for those who are exerci-  
sed therein.

We haue an example of a de-  
vout Religious woman recounted  
by F. Heroide Dominican) who  
being afflicted with a greeuous  
malady after much paine and suf-  
ferance died thereof, whose soule  
appearing sonie dayes after to the  
sub-Prioresse of the Conuent said  
amongst other discourses; Know,  
Mother, that the reward which  
Alm. God bestowes vpon the least  
good work of ours, is so exceeding  
great, as if it were putt to my  
choice, I would returne even  
from the ioyes of heauen vnto  
the earth againe, and suffer al my  
former afflictions, only to recite  
one

one *Aue Maria*, that returning  
thence againe, I might acquire a  
new merit by it in heauen; and  
this, although I were not certaine  
to say it without tepidity or di-  
straction, so that I were but in  
grace the while, and free from  
all mortal sinne. And if this holy  
Religious woman would haue ex-  
posed her self to such cruel paine  
and sufferances, only for the me-  
rit of so smal an act, how great  
shal their merit be, who exer-  
cise themselues in this deuout  
exercise of reuerencing her, being  
one of the greatest & most excel-  
lent seruices which a Christian  
can render vnto the Mother of  
God.

Hitherto we haue treated of the  
interior comportment of the mind  
during this our actual deuotinge  
the

the B. Virgin; Now let vs come to the exterior of the body. First, we are to bow the knee, in crossing our hands before our breast with a little inclination of the head; and after having prayed in that manner, we are to rise agayne, and iterat the same deuotion for the seconde time, and so forwards as our deuotion shal instruct vs; the which Adorations we likewise may performe only with bowing one knee to the ground, ioyning of our hands, and fixing of our thoughts on the Majestie of the B. Virgin the while; and if any through infirmity finde difficulty in these inclinations, they may helpe themselues by leaning on the like; or only bow downe their body, or make some light inclination without the head.

Alwayes

Always rememb'ring that this exterior behaviour is not the cheifest thing we are to regard, but that which is proceeding from the interiour, as the words pronounc't , or by the hart or mouth the whilst, now faying: I adore you O sacred Mother of God, & repeating it as oftē as we make our reuerēces, or els pronouncing these two words only of *Ave Maria*, with which the Angel Gabriel saluted her, and in that reverent manner (it is supposed) which we heer prescribe to her devout seruants to imitate : so doing we shal performe that Angelical office too, as well as he, nay in a maner more excellent, - for he saluted her but as a humble Virgin, we as the Mother of God, and daughter of the most holy,

Holy Trinity ; he in the lowly  
house of Nazareth , and we in the  
highe Court of heauen ; where  
she sitts maiestically enthroned  
and crowned Queene of the  
whole Vniuerset; he finally while  
she was yet subiect to mortality  
and the incommodities it goes  
annex't withal, but we now when  
she is aboue it, participant of eter-  
nal life glory and felicity. Great  
then is their prerogatiue who sa-  
lute her so , and great shal their  
merit bee , if they do it with that  
due deuotion and reuerence , as  
they ought.



*How*

How in the like manner we  
are to reuerence God, as  
also the Saints in Heauen.

## C H A P. XIV.

AVING spoken of the Interiour & Exteriour reuerences, we are to honour the Mother withal : Let vs make application of them vnto God himselfe with the soueraine honour of *Latria* due to his most diuine Maiestie. We must then procure to reuerence him so, as these exteriour deuotions may proceed from the redundancy of the

the Interior; to which effect before we put in practise the fore-said reverences, we are to fixe our interior eyes on the Maiesty of Alm. God, considering his immense greatness & incomprehensible perfections in which we are infinitely to take complacence; as in his being what he is, so exceeding good; & to exceeding great; and then we are to accompany this Interior act of ours with most profound reverences and inclinations, bowing even vnto the ground before that Maiesty, before whose glorious Throne the Angels themselves, *adore in prostering their faces on the ground.*

And to acquit ourselves the better of this devotion, we are especially every morning when we rise, as at night when we retire

to

to rest, most profoundly to reverence this our Alm. Lord', and whilst we remaine in that humble posture on our knees, we are to cast the eyes of our mind with an affectionat regard on that high & incomprehensible Maiestie, so to begett interiour acts of Ioy and complacency of the soueraine power he hath , and soueraigne goodnes accompanying it.

And this let vs do , as often as we bow our knees in reverencing Alm. God, accompanying it stil with some interiour act of the loue of him , an act, which no creature in heauen and earth can truly imagine the excellency of it ; being an operation which God continually is exercising in himselfe, to wit of ioy and complacency in his infinit goodnes,

nes, whence doth proceed the loue of it which must likewise be infinit; These acts of loue then let vs endeavour to stirre vp in our selues, and assure our selues that the least of them is sufficient to rayse a soule to a most highe degree of perfection.

As witnesseth this story extracted out of the second part of the Chronicles of the Friars Minors. A certaine Religious matron beheld in vision thirty Religious of the Conuent of Paris al departing this life at once, whereof five only were condemned to Purgatory, the rest went al immeadiatly to heauen; & one amongst the rest had his place assigned him amongst the Seraphins: She being returned from her vision and astonished thereat, had recourse

course to the Guardian of the Friars where she liued, and declared vnto him al that she had seen; who like a prudent man, aduised her to beseech Alm. God in continuation of his former fauour to reveale vnto her the name of him who was so highly aduanced aboue the rest; therby more particularly to know the truth of the vision: she did so, & it was reuealed vnto her that his name was *Venance*; here-vpon the Guardian dispatcht an Express to Paris to informe him of those who were lately dead in that Cōuent; whose nūber being giuen him vpp, he found them exactly to agree with that of the Vision; and that this *Venance* was only a simple lay Brother amōgst the rest, whose Office was to haue care

care of the Friars habits, and mend them when they were torne; which it seemes he had executed with such charity, as he had merited by it that highe place in heauen.

Now if this good Religious man, in exercising this slight and manual Office could merit so high a degree of glory, those who are exerceſed in this Angelical deuotion which we treat of, if they do it with that attention as they ought, how farr more high an one must they needs merit by it? And for our encouragement, it were good to consider, how farr more profitably we may be exercised in it, then the bleſſed Angels whose continual imployment it is, for they withal that they can do, can never aduace higher.

430 *A Method to come  
higher by it, an Angel can neuer  
become an Archangel, an Archangel  
can never sitt equal with the  
Thrones, nor a Cherubin in fine  
be embrased with the fire of a  
Seraphin ; whereas we may not  
only accumulat merits so; to rayse  
vs from men to Angels, but euen  
surpasse them thenaselues, and  
being eleuated higher then Prin-  
cipalities and Thrones, become  
euen equal with the Seraphins:  
and by this only exercise may al  
this be effected.*

So likewise may we apply this  
deuotion to the honour of *Dulia*  
proper to the Saints, by the only  
turning of the minds intention,  
and this more particularly on the  
dayes wheron they are honoured,  
and their feasts are celebrated;  
when besides these external reue-  
rences

and serve the B. U. Mary. 431  
rences we are to procure to honour them from our hearts, by elicit acts from thence of congratulation for their felicities; and thanksgivung vnto Alm. God for hauing predestinated the from al eternity to that high dignitie to which he hath promoted them, & to which they haue arrived, by so many vertuous and meritorious wayes, leauing to vs their Imitation, to trace their glorious foot steps after them; That day likewise we are to ascend in mind to the particular actions of their liues, considering the ardent charity of this one, this others profound humilitie, and the like according as their liues shal giue occasion.

In conclusion, this aduertisement I wil giue, out of that holy Cardinal

Cardinal Bellamine touching these exteriour reuerences, to wit, that they are only to be distinguished (whether don in the honour of Alm. God, of his B. Mother, of Angels; or of Saints) by the internal intention of the mind, and the merit and excellency of those they are directed to. As for example, we adore and reverence Alm. God for the immensenes of his grates and Maiesty ; for his infinit goodness, and for being both our beginning and final end. We honour the Saints, as those who participat of his diuine grace and celestial glory ; and the B. Virgin, as Mother of Alm. God, and surpassing in excellency of title , al Creatures both, in heauen and earth. Conformable to this, we see in holy scripture, how

how Abraham with the same sort of veneration , bowed downe both to God , Angels , and men, indifferently honouring them according to their dignities ; and in this manner we are to vnderstand the holy Scripture when it occurs to speake in any other passage of these venerations.

---

*How these genuflexions may  
devoutly be exercised before  
any Image of our B.Lady.*

C H A P. XV.



T is an ancient Cu-stome of the Church, to honour Images both of our Sauiour, his B. Mother, and his holy Saints , nay an article of

T faith.

faith from Apostolical Tradition receiued, as we are taught by diuers Concels. This only is to be noted, that while we honour them, we direct not our reuerences vnto them, as they are materially what they are of wood or stone, &c. but as they represent them whose Images they are; it represents according to that ancient axiome; *the honour of the Image is referred to those whom it represents.* And this the Council of Trent inferrs where it sayes: *In the Images, which we honour and fal downe before, we adore Jesus Christ, and reverence his Saints.* And so the 7. Synod sayes: *Who adores the Images, adores the substance whereto it represents: the like we may say by the Image of the Queene of heaven; and it is confirmed by Origen*

Origen where he sayes : Who beholds any mans Image , (sayes he ) may be said to behold him whom it represents.

This verity then so Catholike, for the better performing this holy exercise we should do wel to procure som Picture both devout and faire, before which we are to do our reuerences ( although of this there be no necessity;) I say faire, for faire obiects do soonest stirr vp the affections of the minds, as appeares by that example of S. Bernardine, who while he was but very yong, was so taken with devotion to a certaine picture of our B. Lady , more comly then the rest, that he was neuer wel but when he was on his knees before it; and hear it was where he layd the foundation of his sanctity,

T 2 which

which afterwards he built so high  
vpon , as it was an admiration to  
the world.

Which manner of adoring the  
B. Virgin in her Images, is a for-  
cible remedy against the tempta-  
tions of our infernal Enemie ; as  
this following example doth de-  
clare , taken out of S. Iohn Da-  
mascen by F. Suarez of the Socie-  
ty of Iesus. There was a deuout  
Religious man ( sayes he ) accu-  
stomed to worship the Mother of  
God in a certaine Image of hers ;  
who being one day fiercely assal-  
ted by the Enemy , with a gree-  
uous temptation , as he was care-  
fully imploying al his force for  
the repelling it , the diuel appea-  
ring to him promised him , if he  
would forbeare to honour that  
Image , he would not only free  
him

shim from that present temptation, but neuer molest him with the like againe. But the good Religious man in defiance of him, fel a fresh to honour it before his face, and the diuel and temptation both vanished away.

And a great help it would be to this deuotion, to imagine the B. Virgin the while beholding vs from heauen (as without al doubt she doth) & taking complacence in our honouring her ; & to make the Imagination worke the liuelyer, let vs fraine a concept, that if an earthly Queene should take such delight in being honoured in picture, as she should place her selfe where she might behold with what alacrity and affection it were done, and bountiously reward those whom she sawe most

T 3 for-

forward in their honouring it; what concourse would there be by al who desired to ingratiate themselves, and indeare their seruices to her Maiesy: and if this for an earthly Queene would be don with such forward & greedy desire, how much more prompt and ready ought we to be, to doe it to please & gratify the Queen of heauen? which while we doe, deuoutly, we may suppose her graciously regarding vs, and taking notice of each particular action, pointing vs out to the Angels about her, thus such one doth, and thus such a one, therefore haue a particular care of them to defend them from their enemies, and when their soules are free from their mortal prisons, be careful to conduct them higher vnto.

vnto me. Which is cōfirmed from this ensuing example recounted by F. Razza a Dominican , in his *Hortulus*, of a certaine Shepheards daughter axceedingly deuoted to the Queen of Heauen, in so much as seing her picture in an old rui-  
nous Chappel (one day while she  
was tending her fathers sheepe)  
and much greeving to see it so ne-  
glected , she sayd : O B. Virgin,  
were it in my power , this your  
Image should be in greater vene-  
ration ; but what it wants in exte-  
riour ornamant , I desire my in-  
terior deuotion may supply ;  
which desire of hers was so grate-  
ful to the Queene of Heaven , as  
minding to reward her for it and  
her innocent life with an euerla-  
sting crowne of glory , she sent  
her first a sicknes the fore-run-

ner of her death, and iust as that  
was ready to approach vnto her:  
Two deuout Religious men, the  
one in vision, the other in prayer,  
had eyther of them this reuelation.  
Concerning her; they first  
saw a Proceßion of Virgins richly  
habited, al shining with glorious  
light ; which passing by them,  
another troupe followed them  
more riche and glorious then the  
former, al clothed in white , and  
lastly a third whose garmēts being  
red, in ornamēt and beauty far  
surpassed and out-shined al those  
that went before; in the closing of  
this last trayne , a Queene of in-  
comparable Maiesty appeared, in-  
finitely exceeding al that can be  
imagined of venerable and amia-  
ble; at the feete of whom those  
Religious men prostrating them-  
selues,

selues, desirous of her to be informed who she was ; she thus answered them : I am the Mother of God, and al those troupes you see marching before , are those who haue conseru'd their virginities al their life time ; the first troupe, not fully resolued of their course of life, haue yet died Virgins, and receiued the reward thereof , the second is of those, who haue consecrated their virginities by vow vnto their heauenly Spouse ; and the last , who to the Crowne of virginity haue added the glorious palme of Martyrdome ; al which are now attending me to a hamlet heere to receiue the departing soule of a poore sheapiardeesse whom for her deuotion to me in mine Image , I meane to place amongst these heauenly Quires,

T v. and

and reward her with the glory of  
an everlaking Crowne. This Re-  
lation (it hapened) those two  
Religious men cōmunicated each  
to the other, when inquiring who  
this poore Shepardeſſe ſhould be,  
at laſt they were directed to a little  
cotage where lay this poore yong  
Girle vpon a padd of straw, euen  
ready to breathe her laſt, When  
ſeeing theſe Religious men en-  
tring in; Good Fathers (ſayd ſhe)  
in reward of your charity I would  
to God I could ſhew you what a  
gloriouſ Company is heer away-  
ting to beare my ſoule to reſt; &  
hafting ſayd this, ſhe rendred vp  
her ſoule into their hands, who  
willingly receaued it. By which  
example we may fee, how accep-  
table to the B. Virgin are our re-  
uerencing her devoutly in her  
Images.

Now

Now to the end the frequent aspect of her Images may excite vs frequently to honour her ; I would counsel euery deuout Catholick to adorne their chambers with some Image of hers , or procure rather to haue some por-table one , which they are neuer to depart withal ; In imitation of S. Hedwing a Dutchesse of Polonia , who to honour the glorious Mother of God more frequently , would neuer be without her Image in her hand ; the two first fingers & thumbe of whose right hand at the opening of her Tomb some five and twenty yeares after her decease were found whole & incorrupt , ( al the rest of her body being wasted vnto to bone ) holding betwixt them an Image of the B. Virgin so fast , as neither when

when she dyed, nor then, could they take it thence.

So when in any place her sacred Image occurs vnto our sight, we are deuoutly to honour it, in vncouering the head, bowing the knee, &c. According as the ancient Chrestians were accustomed: the like reuerence we are to do when we heare her name pronouncēd; a deuotion so punctually obserued by the ancient Christians, & Saints as S. Gerard Bishop of Pannonia commanded it through al his Dioecese.

And that which we layd of retēncing her name, inviteth me likewise to say a word or two of the reuerence we owe to that of our Sauieur Christ. First, for the name of the holy Trinity how venerable it is in the holy Church; witness-

witnesseth that verſe in the con-  
clusion of euery Psalme : *Gloria  
Patri, &c. Glory to the Father, &c.*  
in pronouncing of which, all rise  
vp and do reuerence, not only the  
*Quires* on earth, but also in hea-  
uen it-selfe; as is manifest by that  
wondrous example recounted by  
Petrus Damianus. There was a  
deuout man (sayes he) who one  
night, while they were singing  
Matins, rauished in extasy, be-  
held the B. Virgin accompanied  
with an infinity of Angels & Vir-  
gins entring the Church, and lea-  
ding the Procesſion vp the high  
Altar, he saw them al kneele down,  
and whileſt each *Gloria Patri, &c.*  
was singing, they al fell proſtrat  
on their face; who demanding  
the reaſon of his extraordinary  
reuerence, it was anſwered him,  
that

that as often as that verse was sung  
on earth, they in heauen were  
particularly touched with the re-  
uerence exhibited vnto the holy  
Trinity, and rejoyced that their  
ordinary exercise in heauen of ad-  
oring the Alm. Blessed Trinity,  
was in such vogue on earth.

And how seuerely any irre-  
uerence vnto this sacred verse, is  
punished by Alm. God, we haue a  
cleare Example in the secōd part  
of the Fr. Minors Chronicles,  
of a Religious man, who for not  
inclining while this verse was  
pronounc't out of a negligent cu-  
stome he had gott, was after death  
punished in this manner ; she  
was punished placed on a most  
highe and narrow pillar, invi-  
ned about with sea, wherēa hund-  
red tymes a day and as oft by  
night,

night , he was condemned , to most profound inclination vntil he had satisfied for his neglect of them , in the other world. Which punishment being expired , he reuealed vnto one of his fellow Religious , that at euery inclination he felt such a horrible feare , as if at the instant he had ben falling into hel.

As for the B. name of Iesus , there needs no other testimony , nor incitement to honour it , then those words of holy Scripture where it is sayd : *That at the name of Iesus , all knees should bow both in heaven , Earth , and the Infernal deepes below .* So likewise do we reuerence those words of S. Johns Gospel *Et Verbum Caro factum est : and the worde was made flesh : and that other paricile of the Nicen Creed : Et incarnatus .*

*carnatus est, &c.* by which we are reduced to memory of the sweet goodnes of Alm. God, and his infinit loue; which caused him for our sakes to vndergo so many tormentes, & afflictions in this mortal life; and that man were a very monster of Ingratitud, should he refuse to honour him for it.

Admirable truely and worthy the notice of al the world is that history which Cesarius an author worthy of credit recounts. There was ( sayes he ) a yong Gentleman of a proud and hauty nature, who being present once at Masse sung in the Cathedral Church, whilst al at pronouncing these words, *Incarnatus est, &c.* bowed downe their knees in humblenesse, he neuer offered to stir or moue him from his seat,

In

In punishment of which irreuerence , it pleased Alm. God to permit the diuel prefently to appeare vnto him in a most horrible and frightful shape , who giuing him a furious blow on the face , sayd vnto him ; Poore impious man , dost thou not know that the Eternal God became man for thee ? and art thou not ashamed then to sitt while others kneele , & beare thy selfe so high , for whom God stoop't so lowe ? and what art thou more then others or what priuiledge hast thou aboue the rest ? vngrateful as thou art ; if he whom thou neglect'st so much , had done but a hundred part so much , for me , as he hath done for thee , I would not only bow downe vnto the earth ynto him , but eu'en vnto hel-

For the honour which appertaines to Images, hauing by the way spoken of it before, I will heer omit it, and passe vnto.

---

## The Reverences We are to make in saying our Beads.

### CHAP. XVI.

**H**AVING spoken of divers sorts of Adorations, that which we intend to speak of now, humbly to incline our selues at every *Sue Maria* in saying of our Beads, of all others is the most excellent, we may gather from the excellency

*¶ seruus the B. V. Mary.* 451  
lency it selfe of Rosary and the  
Angelical salutation.

And first for the Beads or Ro-  
sary , its excellency Consists in  
this , that it is a deuotion wholy  
composed of our Lords Prayer &  
the Archangels wordes ; with  
and addition of Saint Eliza-  
beths, out of the holy Ghospel,  
&c. vnto which the holy Church  
hath no deuotion comparable.  
Then for the number , it consi-  
sting of. 63. *Aue Marias*, being  
the number of yeares the B. Vir-  
gin liued on earth , it is both de-  
vout and mysterious ; wherefore  
it were good , that in saying ouer  
the Beads , we inclined at euery  
~~Aue~~ Maria in memory of each  
yeare of her B. life , and each ver-  
tue in which she was exercized  
the while ; which if it be duely  
per-

performed, what an excellent deuotion must it necessarily bee; whilst we commemorat, how she liued an infant, how in womans state, and how al her life in euery age thereof, according to the seueral decades of our Beads vpon euery one,whilst we make deuout and humble reuerence me thinkes we exceed in deuotion , euen the Angel whom we imitat, for he only once saluted her , but we as often as there are Beads in the Rosary, and as oft as we shal say them ouer.

And whilst we are exercised in this deuotion, what do we else but compose a Garland for our selues of the Roses and lillyes of immortal life, with which after this mortal life we shalbe Crowned, or rather she doth it for vs , to whom

whom we offer vp this our deuotion ; as whilst a certaine deuout Virgin saye her Beads , an Angel was obserued on a goulden thread for each *Aue Maria* to thread a Rose , for each *Pater noster* a lilly , which the following Miracle giues worthy credit vnto , taken out of the third part of the Fr. Minors Chronicles , and it is this : A certaine Guardian had commanded a Nouice of his called Lewis Albanois , to say euery day his Beads ouer before he eate or drunke . This deuotion the good Nouice once by chance ( hindred by other busines ) did omitt , which the Guardian vnderstanding instantly commanded him to performe , it ( iust when they were then sitting downe to eate , ) seuerely reprehending him for his negli-

negligence, the Nouice obeyed, and repayred vnto the Church, where after he had for some good space remained, the Guardian sent one of the Religious to seeke him out: who going, found the Nouice on his knees before the highe Altar devoutly saying his Beads, and saw an Angel close by him threading of roses and lillyes on a golden thread ) as we haue sayd before) : wherupon he remaining astonished at the thing the Guardian dispatch't another in search of him, who hauing found him out, ioyn'd with him in astonishment at so rare a spectacle; In fine, one in traine of another, being sent, and none returning thence, the Guardian at last with the rest arose, and al repayring to the Church, were al  
wit-

witnesses of the Miracle; In testimony of which, after the Angel disappeared, ( which was not til the Nouice had finished his task ) the place remain'd, for a long while as freshly sauouring of roses and lillyes, as if they had growne there.

For diuers reasons is this deuotion of the Beads to be exceedingly esteem'd, First for that the Angelical salutation cōfists of words inuented first in the consistory of the sacred Trinity, and afterwards pronounced by the Archangel Gabriel one of the chiefest in heauen; for which reason *Albertus magnus* sayes on these words *Misericordia est, &c.* that the Angel saluted the B. Virgin with these words *Ano gratie plena: hauile ful of grace;* not in his person, but of

456 *A Method to loue*  
of the B. Trinity , Secondly , be-  
cause they are words pronounced  
first by one of the highest Seraphins , according to S. Gregory  
the great and diuers others ; and  
certainly there was a congruency  
in it he shoulde be one of the hi-  
ghest in the Court of heauen , who  
should be employed from Alm.  
God in a busines of the highest  
Consequence on earth.

Thirdly , by reason of the obiects  
dignity , which is the B. Virgin ,  
whose soueraine greatnes and  
perfections are farr transcending  
all other Saints .

Fourthly , because of the ma-  
gnificece and respectful man-  
ner this heauenly Embassage was  
deliuered her by the Angel Ga-  
briel , who accompanied with  
multituds of Angels apparaized  
in

and serue the B.V. Mary. 457

in a white vestment sett of with  
shining beames of light , with  
countenance full of cheere and  
humble demeanour saluted the  
B. Virgin with the glorious titles  
of ful of grace, & our Lord being  
with her; *Ave gratia plena, Domi-  
nus tecum : &c.* so as with good  
reason the holy Scripture sayes,  
she was troubled at the aspect of  
so great Maiesty and magnifi-  
cence , and especially at so vnac-  
customed a salutation, attributing  
so much honour to her , and di-  
gnity ; for (as Lyra wel obserues )  
it was that , and not the Angels  
presence she was so amazed at ,  
for they had often been present  
with her before ; but *Ave gratia  
plena, Dominus tecum* , she had ne-  
ver heard before ; and so the scri-  
pture sayes , she stood musing at

V that

that salutation , comparing the dignity of it with her owne vnluckines (as she imagined ) and that high fauour with her low estate. The excellency finally of this Angelical Salutation consists likewise in this , that it containes al the vertues , graces prerogatiues , dignities , and greatnes- ses , which God hath aduantaged his Blessed Mother with al , it comprehending the highest and deepest mysteries of our redempcion , and there shining brightly in it the infinit loue and immense goodnes of the soueraigne wisdome and incomprehensible omnipotency , of God. Which being so , with how much deuotion and reuerence ought the devout seruant , of the B. Virgin to pronounce it , and how high-

high esteeme are they to conceiue the whilst of so mysterious a prayer ? what sweet resentments and gusts of Ioy are they to conceiue , while they pronounce these words so ful of sweetnes and consolation ? But what should I speake of the dignity thereof , of which the Angels can never speake enough .

Those then , who would deuoutly indeed performe this exercise , are before they begin their Beads , to imagin the B. Virgin seated in a highe Maiestik throne invironed about with innumerable Angels and Saints , honouring and reuerencing her ; which Imagination being framed ( as soone as we haue been speaking it ) they are to begin their beads , making at each a profound reu-

V 2. rence

460 *A Method to loue*  
rence in bowing either the head  
or knee , and let the meditation  
of their heart accompany their  
words of the high titles of ho-  
nour and dignity attributed vnto  
her therein ; and although they  
reach not fully the sense of the  
words, yet it wil suffice that they  
keepe the eyes of their Imagination  
fixt vpon the B. Virgin ima-  
gining they speake in person to  
her ; which wil much auayle to  
stirr vp in them, a liuely devo-  
tion; and this is the aduise which  
Nauarr giues vs in his Commen-  
taryes , to recite with attention  
the *Pater noster*, and *Ave Maria*.

Besides we must obserue , that  
we are to make our reverence at  
pronouanting of these words *Ave  
Maria*, &c. natural reason tea-  
ching vs that in proounding of  
the

the name of those we honour , & giuing them *Al hayle*, we are to make the greatest demonstration of Reuerence. And how grateful vnto the B. Virgin this deuotion is, if devoutly indeed performed, and how it Crownes her as it were with celestial honour ; we may learne from this Example recounted by the B. Bernardin of Felthe at Verona in publik Sermon. There was (says he ) a devout Religious man , who one day saying his beads before the high Altar of the Church , another who secretly obserued it beheld the Angels at euery *Ave Maria* he sayd crowning the B. Virgin with a crown of sparkling diamonds, which action they iterated at euery bead which he let fal , whilst others presented her

the whils with seueral flowers of  
lillyes roses and the like. Which  
deuout vision ought to be al of  
great consolation to those who  
are piously exercised in this de-  
uotion.

---

*Remarkable Instructiōs how  
to say the beads, extracted  
out of the second Tome of  
Nauarrs Commentaries,  
and other Authours.*

C H A P. XVII.



HE aduise of this  
great Doctour is , to  
deuide the Beads or  
Rosary, and say them  
at seueral tymes  
(euен those we are to say of obli-  
gation)

*and serue the B.V.Mary.* 463  
gation) now one or two decadcs,  
and as many another tyme, more  
or lesse as our commodity shal  
serue; so as there passe no houre  
of the day that may not haue part  
of our deuotions; and he instan-  
ces in the Canonical Houres, al  
which although they integrat one  
Office, yet the Church deuides  
them into seueral houres, and as-  
signes seueral parts of the day for  
the reciting them; so says he, al-  
though the Rosary be but one  
prayer, as it were, yet may it be  
deuided into seueral parts to be  
sayd at seueral tymes.

And what an excellent com-  
modity is this, for al sorts of per-  
sons, euен in the midst of the  
presse of their affaires, to be able  
to comply with their deuotions;  
to her, who of al other creatures

V 4 can

can best proper them; the merchant or citizen may say his beads, one part as he goes in the streets, the other at his rerunning home, the lawyer in going to the Hall, the Courtier to the Court, without any danger of distraction, or interruption of their deuotions on the way; the Sodalists of our Lady whilst the Sodality is assembling, the devout persons whilst they await the beginning of a Masse, or returne homewards after it is done.

And by this deuotion of the Rosary, or any other particular prayer, the pious Catholike reapes a world of good: For first he often entertaines discourse with Alm. God and his B. Mother, by their seueral prayers, and that in a manner most succinct & breife;

which

and serue the B. V. Mary. 465

which is the best, if as the saying  
is; short prayers do soonest penetrat  
the heauens; For which reason S.  
Chrysostome in one of this Ho-  
milies, counsels the people of  
Antioch, rather to the exercise of  
Iaculatory prayers, that is short  
and often repeated, then to sel-  
dome and long prayers, for this  
(sayes he) soonest begets tediou-  
nes; and he confirmes it from the  
doctrine of S. Paul, and of our Da-  
Sau iour himselfe; and this (ac-  
cording to Cassian) was much in  
use with the ancienre Fathers of  
the Desart. The secōd good which  
we reape from it is, that the more  
short and breefe it is, with the  
more seruour and attention it is  
said; for we see by daily experience  
that when we haue much to recite,  
we make more hast with it, then

V. v. when

when we haue but litle; which  
haste takes much away from our  
feruour and attention.

The third Good is, that it puts  
vs more often in memory of the  
B. Virgin, and consequently awa-  
kes our loue of her, more often  
too.

And lastly, if actuats vs more  
frequently in these Adorations.  
and Reuerences of our soueraine  
Queene & Empresse of Heauen.

Now if by busines any one be  
hindred from saying their  
whole Rosary in a day, they may  
do it in a weeke( in this manner )  
saying each day a fewer decad of  
it, &c. which is so facile and easy  
to performe, as none in reason  
can excuse themselves from it.

How

How alternatim, or by turnes, we may say our Beads.



His learned person also teaches vs, how in maner of Quire, we are likewise to say our beads ; one answering the other ; which Responatory Custome was very frequent in the Primitiue Church, and we read in the Ecclesiastical History of S. Ignatius the Martyr who liued in the Apostles time, that he rauish't one day in extasy, beheld two Quires before the Throne of God , one answering the other in this manner ; and so

the

the ancient Hymne of Angels  
sayes : *Alternantes concrepando ,  
melos damus vocibus :* which con-  
firms the receiued opinion to  
bee, that the Angels in that man-  
ner sing in magnifying God and  
his B. Mother , whom men to  
their no smal ioy and comfort  
ought to imitate.

The manner then to say the  
Beads alternatly, or by turnes, is  
this ; Two, or more , are with  
their beads in hand to say a *Pater  
noster* first vnto themselues , and  
then with an audible voyce recite  
the *Ave Maria gratia plena , Domine  
nunquam tacum* the other answers *Bid  
pedicta tu in mulieribus , et benedic-  
tus fructus ventris tui Iesus* ; when  
the first resumes agayne ; or both  
may ioyne together and say : *San-  
cta Maria &c.* and so forth vnto  
the

the end. And this may be done eyther walking in the feilds ; or visiting the stations in the streets , or the maisters or mistresses of families convocating them to-  
gether may distribut the in Quires , & do it with much profit & deuo-  
tion ; which if it be done with  
due attention , it is impossible to  
imagine how grateful it wilbevn-  
to the Queen of heauen . To con-  
clude this Chapter then , I will on-  
ly recount a certaine Miracle in  
confirmation thereof .

What tyme the B. Brother Ber-  
nardin of Felthe preached at Pa-  
uy , a certaine noble Matron had  
this devotion to teach al her chil-  
dren daily before they went to  
schools , to say their beads before  
a certaine Image of the Queen  
of heauen which she had in her  
Cham-

Chamber; now it happened that  
one of the least of them, one day  
fel into the Riuer in passing ouer a  
bridge; of which accident the Mo-  
ther being aduertised, she presen-  
tly casting her self vpon her knees  
before the Image of our Lady in  
lifting vp her eyes to heauen, al  
bedeawed with teares; O mother  
of God, sayd she the, vsual hope  
of the afflicted, if it be your bles-  
sed wil, saue my poore child, if  
not, your B. wil be done; and  
concluding with the Angelical  
salutation deuoutly sayd, she ran  
to the place where many people  
were assembled to saue the child,  
and was no sooner arrived at the  
bridge, but behold she saw her  
child floting vpon the water and  
calling her by her name; at which  
much rejoicing she cried out, take

strong

Strong cheere my child, cal vpon  
the B. Virgin , and my life for  
yours; when presently the child  
was taken vp safe , and brought  
vnto its mother , when embrac-  
ing it; the child, said vnto her its  
is not to men I owe my deliurāce,  
but to our B. Lady, before whose  
Image you so often instructed me  
to pray ; and therupon it recoun-  
ted vnto her, how being falne in,  
she had receiued it in her armes,  
and bore it aboue the waters ; At  
this , al the Assembly moued to  
deuotion towards the B. Virgin,  
did render praise and thankes to  
Alm. God, and his B. Mother, for  
being so fauourable and succou-  
rable to those who devoutly in-  
voke her in their necessities.

Of the most excellent deuotion of the Rosary.

CHAP. XVIII.

**T**Hose who are diligent in seruing of great Princes, are still inventing some new way of honouring them; and so we Christians being seruants of Alme God and of his B: Mother, are to do the like. Now amongst all the Imitations of which deuotion hath ben most fertil, none hath been comparable to the Imitation of the Rosary.

And to say nothing of the name

name, or whether it were so called to signify, that as the Rose holdes the first ranke amongst al flowers so the Rosary amongst al deuotions; or that the contex-  
ture of it seemes to be as a Gar-  
land of roses, for to crowne the  
head of her whom we honour in  
it. Finally there is none more  
vniuersally exercised then this  
deuotion of the Rosary, whose  
Invention the whole Christian  
world owes to that great Patri-  
arke S. Dominike; as the propa-  
gation thereof unto the Religious  
of this Order, who take care to  
celebrate it euery where on earth.

Neither is it celebrated on  
earth alone, but the very Angels  
in heauen do exercise it too, as is  
confirmed by this vision, recorded  
by two grane & learned Authors

Lansper-

Lanspergius the Carthusian, and Blosius the famous Abbot in his spiritual Mirrour , as followeth: The Prior of the Carthusians at Treuers a very holy man, and one much exercised in this devotion of the Rosary , one day rauished in vision, (as he was frequently ) beheld the glorious Cittizens of heauen, praising and blessing with ineffable joy our Lord Iesu- Christ and his B. Mother by com- memorating the mysteries of the Rosary , and recommendation of al those who devoutly exercised it heere on earth ; besides he ob- served that singing in their praise as often as they repeated the glo- rious names of Iesus and Maria; they made humble obeissance to it; and lastly it was revealed to him that those who devoutly ex- exerci-

xercised this deuotion on earth,  
should obtaine by our Ladyes intercession a plenary Indulgence  
of al their faults, with diuers pri-  
uiledges in this life, and more  
then can be imagined in the next.  
From whence we may gather the  
excellency of the Rosary, & how  
acceptable it is to our Lord and  
Sauour Christ, to his B. Mother,  
& al the Court of Heauen. Where-  
fore we are to endeauour to per-  
forme it with al due reuerence &  
attention, if we desire to be gra-  
teful vnto them, and to haue them  
propitious vnto vs.

The whole Rosary consists of  
fifteene Decads of *Aue Marias*  
and fifteene *Pater noster*, that is, a  
hundred and fiftie *Aue Marias*  
which admitting of a triple di-  
vision, your beads of five decads  
are:

are those, most ordinarily in vse.  
Now the manner of Meditating  
on them, the seueral mysteries of  
our Sauiours and B. Ladys life,  
is this. On the first five decades  
they vse to meditat the ffeue Ioy-  
ful mysteries, to witt, vpon the  
first, the Angelical salutation;  
when the Eternal Word by the  
holy Ghosts cooperation, was con-  
ceiued : Vpon the second decad,  
the Visitation of S. Elizabeth:  
On the third, the Natiuity of our  
Sauiour Christ : On the fourth,  
the Presentation in the Temple  
of our Sauiour Christ, where holy  
Simeon and Anna the Prophe-  
tesse foretold to his glad mother  
his future greatness and miracles.  
And on the fifth, our B. Ladys  
finding her B. Sonne in the Tem-  
ple disputing with the Doctors.

&amp;c.

&c. On the five next decades , we are to meditat the five Dolorous mysteries ; The first of which is, our B. Sauiours prayer in the Garden , where he fel into that bloody Agony : The second , the cruel Flagellation , or his whipping at the Pillar , til he was al goary bloud: The third, the crowning him with thornes, their spitlings in his face ; buffeting , reuiling him , and the like : The fourth, the Carrying of the crosse on his B. shoulders to Mount Caluary , when his body so enfeebled as before, must needes sinke often vnder the heauy waight : The fifth, his Crucifixion, or nayling vpon the Crosse , with vnspækable cruelty , and indignity.

On the last 5. Decads we are to Meditat, first our Blessed Lord  
and

and sauours glorious Resurre~~c~~  
ction , next his Ascension into  
heauen ; Thirdly the happy de-  
parture of the B. Virgin hence;  
Fourthly , her Assumption into  
Heauen: Fiftly and lastly her glo-  
rious Coronation there , where  
she is declared Queene ouer the  
vniuersal Kingdomes of heauen  
and earth.

Where is to be noted , that for  
the obtaining of the Indulgences  
granted to the sodality of the Ro-  
sary ( then which I do not knowe  
any more ample ) it is not requi-  
sit to meditat al these mysteries in  
order as we haue sett them downe;  
but it may suffice to entertaine  
ones mind the while , with medi-  
tating any one or two of them in  
which we shal find the greatest  
deuotion , nay only to say our  
beads

beads ouer vocally (according to Nauarrs opinion) is sufficient, so it be don with due attention and deuotion.

Now for the more ignorant, that they may participat likewise of the fruit of deuotion, before they begin their beads I would counsel them, to frame an Imagination of the B. Virgin, in one of these three manners, as vulgarly they are accustomed to delineate her: Either with the Angel saluting her, or holding her B. Sonne betwixt her armes, or finally al glorious in heauen, ready to heare and grant our Petition; and this there is none but may make benefit of, for the stirring them vp vnto deuotion; And that learned man Nauarr when he was fower-score yeares of age, not only made

made vse of this Imagination in reciting of the Rosary, but also in al his other deuotions , and prayers, still Imagined the dignity of the person to whom he directed them. Which manner of stirring vpp attention is both easie , re-creative , and devout ; maintayning the spirit in attention and recollecting the memory the whilst, & opening a way to great familiarity with Alm. God and his B. Mother ; which if ( as we ought ) we practise and esteeme according vnto its dignity , we shal in short time make wondrous progresse in the way of spirit, and shal heape vp in heauen riches enough to make vs happy for al eternity. There only rests , that I add to this , a most stupendious accident , by which we may see  
the

and serue the B.V. Mary. 481  
the great importance of this de-  
votion, & the great benefit those  
of the Confraternity of the Ro-  
sary enjoy thereby, & it is exrac-  
ted out of a little booke intituled,  
*The Rosary of our Lady.*

At what time S. Dominik prea-  
ched in the Kingdome of Aragon,  
& certaine yong Virgin of good  
account called Alexandria made  
instance vnto him as he came  
downe, from out of the Pulpit  
(where he had omitted nothing  
might make for the commenda-  
tions of the Rosary) to be admit-  
ted into the Sodality thereof,  
which she obtained although for  
the rest, her life was no wayes ac-  
cordingly, she being one who  
spends much more time in ador-  
ning her body, then to haue her  
soule wel adorned. Now it hap-

X ned,

ned, that two Gentlemen at once making suite vnto her , it was sufficient ground of quarrel (as they in their madnes thought ) one to challenge the other into the feild, where they both remayned dead vpon the place. The freinds of either hearing of this sad accident, and imagining her (as it was true) the cause to be revenged on her, they rushed into her house , and notwithstanding she desired at least, but so much respit as to confesse her selfe , they would not al- low it her , but presently cutt off her head, and threw it into a pitt. But our B. Lady ; who has euer a special care of her devoted ser- uâts, (though neuer so defectiue) reuealed the fact vnto S. Domi- nick , who in order to her merci- ful commands, went to the pit, & cal-

called on Alexādria by her name, when behold (a wondrous accident) the Angels visibly in sight of al the people, brought vp the head from the bottom of the pit, which ioyned vnto the body, she besought the Saint to heare her Confession; which being done, she declared three things worthy of particular note, arriued vnto her both before and after she was dead: The first, that by vertue of her being of the Confraternity of the Rosary, she had a perfect act of Contrition at the instant of her death, without which infallibly she had died eternally: The second, that assoone as she was dead, the diuels putting her to great affright, she was maruelously secured & comforted by the glorieous Queene of Heauen: The third,

X 2. chag

484 St. Method to loue  
that for Penance and satisfaction  
of the death of those two Gentle-  
men, she was condemned to Pur-  
gatory for two hundred yeares, &  
for five hundred more, for her va-  
nity in astre the cause of, that  
so lamentable effect. But that she  
hoped by the merits of the same  
Confraternity, to be soone deli-  
vered from that punishment, and  
hauing sayd this, after she had re-  
mained a liue two whole dayes,  
for the confirmation of the mira-  
cle, and to augment the deuotion  
of the Sodality : she left this life  
againe, whose body was honora-  
bly interred by the sodalists there.  
Within fifteen dayes after, she ap-  
peared againe vnto S. Dominick  
al iugloru clothed in resplendare  
beamets of light, declaring vnto  
him selfe a world of thanks for  
the

the inestimable benefits she had receiued of him , two things of especial note concerning this devotion of the Rosary ; the one was , that she was delegated to him from the soules in Purgatory with a Petition to be likewise infold in the Sodality , to receiue the benefit of it amongst the rest ; The other , that the Angels much rejoyced at the erection of his Sodality , and that God instiled himselfe the Father of it , the B. Virgin the Mother , &c. And having fayd this , shee flew away to heauen .

This example ought to be a great incitement vnto euery one to make themselues of this Sodality , and the better to become participant thereof to recite euery weeke the whole Rosary , at

X 3; least

least a payre of beads cannot be burthenosome vnto any one of what imployment foever they be ; at the end of euery decad thereof they are to make a profound inclination , saying with hart and mouth : O most holy Mother of God, I adore you, and wishe the Saints and Angels may reuerence and adore you a thousand and a thousand times together , with whom I haue firme confidence through the grace of Almighty God, and your fauourable assistance , to blesse, praises and adore you hereafter for euer and euermore .

Twelue most notable Adorations to be made, in the honour & memory of twelue dignities and priuiledges bestowed on the B. Virgin by Alm. God, answerable to the twelue Starrs, which go to the composing of a Crowne for her most sacred head.

C H A P. XIX.



HE B.Euangelist S.  
Iohn in his sublimes  
Reuelations of the  
Apocalypse beheld a  
woman of incompara-  
ble beauty, euironed with Sun  
X 4 beames

beames, the Moone vnder her  
feete, and on her head a crowne  
of twelue brighter starrs : by  
which according to the exposi-  
tion of the holy Doctors and In-  
terpreters, our B. Lady is vnder-  
stood, by the Sun, the glory and  
Maiestie which she shines withall  
in heauen ; by the Moone which  
she treads vnder foote, is signi-  
fied how al that is vnder God,  
such as are sublunary and earthly  
things she is Superior too, and  
for the twelue starrs which adorn  
her head, are prefigured twelue  
singular priuiledges and preroga-  
tives, which Alm. God hath en-  
dowed her with al, aboue al the  
Monarks in this world, and high-  
est Angels and Seraphins in hea-  
uen ; and these her words haue a  
relation vnto it, in that so excel-  
lent

lent Canticle of hers, where after she professes her soule doth magnifie our Lord, she adds the reason why, *quia fecit mihi magna qui potens est*, because he hath don great things for me ( sayes shee ) which , in that she specifies not what they are , we may imagine to bee aboue al expression. These then how infinit and vnspeakable they are , we shal endeauour to speake a word or two of , reducing them unto the number of twelue, answerable to the twelue Starrs , which go to the compoſing of her Crowne.

---

*The declaration of the  
first Starr.*

**T**H E first starr, or rather prerogatiues ; which our heavenly Lady is adorned withal , is her Eternal and particular *Predestination*, who before the Creation either of heauen or earth , & before al times was diuinely elec<sup>t</sup>ed and predestinated vnto sanctification, the plenitud of Grace, and the accumulation of al heavenly guifts , to the end that she adorned therwith , might be the better disposed to the Cōception of the Eternal Word. The holy Church makes mention of her divine predestination in these words

words of the holy Scripture attributed vnto her: *Dominus possedit me ab initio viarum suarum.* the Lord hath had the possession of me from the beginning of his wayes. And this other: *Ab initio & ante secula Creata sum, &c.* from the beginning I was created & before al times. So S. Bernard discoursing with the B. Virgin vpon this point, *You haue been predestinated ( sayes he ) in the Spirit of God, before al creatures, to the end you should ingender God himselfe,* This then is the first starr which crownes the B. Virgin. Where we may obserue, that, what is future and to come to vs, is present, and as it were past vnto Alm. God. So S. Paul speaking of the predestination of Alm. God, speaks of things to come, as if they

they were already past : Those whom she hath predestinated ( sayes he ) he hath called, and justified, and glorified. This B. Virgin then having ever been present to the eyes of Alma God as the most endeared object of his loue , may well say of her selfe ; *ab initio & ante secula creata sum* : And so at the first instant of the Angels creation amongst the Ideas which they beheld as in a Christal mirrour presented vnto their eyes one of the most beautiful of all next to the humanity of our Saviour Christ , was this celestial Virgin ; when with what delight and delectation may we imagine them to have contemplated her, and in her the mystery of her redemption , and the restauration of humane kind : Where were you  
( sayes .

*and serue the B.V. Mary.* 493

(sayes the Wiseman) when the morning stars did prayse me,  
*and al the children of God ioyfully  
cried out?*

Having been then in so particular a manner of predestination elected before all creatures; by consequence in excellency she was to excel them all, for so undoubtedly being honoured with the greatest dignity which a creature could be capable of, she likewise had as great grace and sanctity as in any Creature possibly could bee, with all the other endowments requisite, for one who was to be Mother of Alme God, who in preparing her unto that dignity, hath heaped vpon her more perfections, and shewed greater proofes of his Omnipotence, wisdome, and infinit goodness,

nes in creating her , then in crea-  
ting the whole Vniuerse besides ,  
and so whosoever had an eye so  
cleare and piercing to penetratē  
God Alm. work in her , would  
admire it more then his worke  
manship in al other things beside ;  
in perfecting of whom he hath  
been more exact , then in what-  
soeuer else .

---

### *The second Starr declared.*

**T**H E second Starr which a-  
dornes and imbellishes our  
dearest Lady is , the prerogatiue  
of her sanctification or *Conception* ;  
in which , her most pure soule  
when it was vnited to her body ,  
receiued no staine of original  
sinne at al , it being endowed  
even

euен at that instant with more abundant grace then any celestial or terrestrial creature else, euен at their greatest height of sanctity; for which it necessarily followes, that in the wombe of her holy Mother, she should haue more perfect vse of reason, then any other at the ripest yeares; by which she both knew, loued, and contemplated her God and Creatour in a more perfect manner, then al the Cōgregation of Saints and Angels could together. Naturally speaking it is true indeed, as descēdant of Adam she should haue been subiect to original sinne, as also al other miseries which follow in trayne thereof, had not God with his superabondant Grace preuented her, as one whom he had chosen to be his Mother,

Mother, from all eternity, and so by an especial Priviledge exempted from the common condition, which al the rest are generally borne unto, through our first Fathers disobedience, and so it was most conuenient, if we consider the excellency and dignity of the Sonne of God, and his B.Mother; Now the maner by which was don was this.

At the same instant as Alm. God created the soule of the B. Virgin, and infused it into her body, the newly receiuing forme in S. Anne her mothers wombe, it pleased Alm. God to enrich it with his grace; so as to free it from the contagion of all sinne, which else naturally ie had been infected with, in such manner as the dived never had any innesse in.

in it ; but to say in what abundance it was, not only exceeds my capacity and expression , but that of al other creatures besides. For God at that instant did not consider her , as issuing from Adam a sinner and his enemy , but as his Mother chosen out for the reparation of our sinnes , and to bruze the head and trample on the pride of the Infernal Enemy . Which being so , if ( as they say ) the Em pyreal Heauen be composed of so noble a substance , and shine with so pure and rarified a light , only because it is the medium , wherein the obiect of Alm. God is seene ; how pure and noble must the B. Virgin haue been , who was chosen to be the tabernacle , where he was to inhabite , and in which the eternal Word was

was to vnit himselfe to his holy Humanity.

And what a glory is this for humane one of their owne linage, not only thus exempte from al original and actual sinne, but also from the very instant of her nativity, to begin to lead a life ful of grace, celestial, and diuine? What a consolation is this for poore sinners, who desire to conuert them from their sinnes, to haue one to ayde them, who hath so gloriously triūphed ouer them? what comfort to those who fight against them, to haue her assistance in the fight, who formerly hath overcome them? But yet, not only men, but Angels themselves, rejoyce and glory in it, to see their Queene, and the mother of their king, graced with so much  
so.

*and serue the B.V. Mary.* 499  
so rich endowmēt, with so many  
graces adorned, and accumulated  
with so many priuiledges, alderi-  
ued from this her immaculat Cō-  
ception. For which reason S.Vin-  
cent Ferrerius saies, that at what  
instant the B.Virgin was cōceiued,  
there was vniuersal Joy through-  
out the court of Heauen.

---

*The declaration of the  
third Starr.*

**T**HE third Starr, or preroga-  
tive, that goes to composing  
the Crowne of our B.Lady, is her  
Virginal *purity*, with which shee  
was endowed by the holy Ghost,  
at the first instant of her Immacu-  
lat Conception; and if, before her  
birth shee was so pure and holy,  
how pure and holy must she ne-  
cessarily

300 *A Method to loue*  
cessarily haue been afterwards ?  
finally, so pure shee was, as S. An-  
selme sayes of her, that next to  
God there was not to be imagi-  
ned the like; & Theodoret sayes,  
shee surpast in purity al the An-  
gels in heauen, treating of these  
words of the Canticle; There are  
*sixtie Queenes amongst the saued sou-  
les of men,* (sayes he) *shee who had*  
*the honour to bring forth Iesu Christ,*  
*the Virgin Mary his mother,* no doubt  
*surmounts both the Cherubins and Se-  
raphins in purity;* And so holy , so  
pure , was this B. Virgin fil , as  
shee held that strict guard ouer  
her affections , that never any di-  
fordinat action came neare them,  
neuer any vnlawful desire, or re-  
pugnant to her devoit had neuer  
any accessse vnto her, finally never  
had she committed any venial sinne.

as.

and serueth the B. V. Mary. for  
as the sacred Councel of Trent  
obliges vs to beleue, seconded  
by the opinion of al the most fa-  
mous Doctours of the Churche;  
And the exceeding affection she  
bore to this Angelical vertue (as  
S. Anselme sayes) was it, which  
made her consecrat to God her  
virginity from her most tender  
yeares, so as shew was the first In-  
uentrix of this rare and excellent  
vertue, which equals men with  
Angels, and the first who by per-  
petual vow hath offered vp her  
virginity to God, and led the way  
which so many since haue follow-  
ed, so as with good reason she is  
stiled *Virgo virginum*, the Virgin  
of virgins; besides we must be-  
leue, a rare purity was requisit  
in her, who was to be the habita-  
tion of the holy Ghost, Mother

of

of the Eternal father sonne, the  
light of Heauens, and mirrour of  
al purity and perfection. Besides,  
such an affectionat loue she had  
to this pretious flower of Virgi-  
ginity; as in her tender yeares  
she left parents freinds and al  
worldly delights; to retire her  
selfe within the inclosure of the  
Temple amongst other Virgins  
there, where she remained til  
the fourteenth yeare of her age,  
the great fortunes whicch acerued  
vnto her by her father and mo-  
thers death, ( which hapned  
about the eleuenthe yeare the-  
reof ) not being able to diuert  
her from her holy resolution;  
meane while she refused al offers  
of mariage, being at marigeable  
estate, professing that she had  
consecrated her virginity to God,  
and

serve the B. V. Mary. 150;  
and that she had rather suffer a  
thousand deaths , then once in  
the least thought violate her vow.

Wherupon the Priests of the  
Temple suspended at the strange  
nes and nouelty of the thing , Be-  
tooke themselues to prayer , and  
consulting the diuine Oracle how  
they were to comport themsel-  
ues in this affayre , it was reuea-  
led vnto them , they should as-  
semble al the men of the ~~Image~~ <sup>linea</sup>  
of Dauid , and he to whose lott ~~she~~  
she fel , should haue her for his  
wife ; which , being don , ( she  
hauing a reuelation on the other  
side that such was the wil of hea-  
uen ) it was S. Iosephs lott to  
marry her , who had the happi-  
nes by it to be the Foster-father  
of Alm. God.

The

---

*The fourth Starr declared.*

**T**He fourth starr , which in splendor and beauty surpasseth all the rest , is her being the ~~Mother~~ of ~~alm~~ God ; so great a prerogative ( according to S. Augustin ) that no mortal greatness can equal it , and nothing can goe beyond it but God himselfe , so much is hath in it of the Infinie ( as S. Thomas sayes ) being so neerly conioyn'd with the infinit person of the Sonne of God ; and this dignity of hers it is ( fayes he ) that implies in vs an obligation , to adore her with a more excellent sort of Adoration , then any other Saint .

**But is it not a wondrous thing ,  
that**

that a Virgin in the closet of her wombe , should containe him whom heauen and earth and sea cannot containe, who hath appointed to the Sun and Moone, and starrs, their seueral orders and stations ; which mayles are sufficiently exprest in these three verses: *Quem terra, pontus,  
etheras &c. Quis luna, sol, & omnia,  
&c. Beata mater matere, &c.* Is it not a wondrous thing, the same woman should be both mother and a mayde , that one should conceiue and bring forth a child, without any detriment of her Virginity ? that she should haue a mothers fecundity ioyned with the purity of a Virgin , that she should haue a sonne both in heauen in his fathers bosome, and on earth in his mothers wombe to-

Y gether

gether which sonne in heauen  
should be engendred without mo-  
ther, and without father on earth? These  
are the exclamations of  
the great and learned Origen on  
thelewords ; *Cum effet desponsata,*  
&c. O grace ( sayes he ) to bee  
admir'd ! O incredible sweetnes !  
O Sacrament eneffable ! the same  
is both mother and Virgin, the  
same both mother and seruant  
too , and engendred one at once  
both God & Man ! who hath heard  
of such wondrous things as these :  
so farr Origen.

And so great and incompre-  
hensible is this diuine mystery,  
as the B. Virgin her selfe , al-  
though she were most extraordi-  
narily illuminated by the holy  
Ghost, yet could she not compre-  
hend, when the Angels tould it  
her

her how it could be , that she who was a Virgin could conceiue a child without any detriment of her virginity , as appeareth by her ; *Quomodo fiet hoc , quoniam virum non cognosco ? &c.* neither could the Angel too informe her how ? but he remitted her to the holy Ghost ; *Spiritus sanctus superveniet in vos* ; for the vnderstanding of the mystery . O mystery of mysteries ; & maternal dignity to be admir'd both of Angels and men , and neuer sufficiently to be vnderstood ! but let vs yet proceed to delineat her prayses more vnto the life .

When God out of the ribbs of Adam had framed Eve , he waking out of his sleep , sayd to himselfe ; *this now is bone of my bone , flesh of my flesh ; wherfore a man is*

508 *A Method to love*  
to leaue both father and mother , and  
ioyning himself to his wife , to become  
one flesh with her . Let vs apply this  
mystery now to our Sauiour  
Christ and say , that in like man-  
ner the humanity of our Sauiour  
Christ , by its vnion with God  
vnited humane nature so straitly  
with the diuinity , that the B. Vir-  
gin might as properly say of our  
Sauiour Christ : this is flesh of  
my flesh , bone of my bone , & as  
seeing , as S. Augustin sayes , the  
flesh of Christ , was the B. Virgin  
**flesh.**

From whence S. Peter Damian  
inferrs , that God not only was  
present to her by his vnlimited  
being as he is vniuersally withal ,  
nor by his grace as he is only with  
the just , but in a farr more excel-  
lent manner of Identity , in that  
that

that the sonne of God, is her sonne also, and (as we haue sayd) flesh of her flesh, &c. hauing taken from her the substance wherof his sacred body was composed, a dignity in her so great, as admittance must there take vp, where humane discourse layes downe, and with its tongue of silence only celebrat it. This so streit vniōn or Identity betwixt Alme God and the B. Virgin, is by the Angelical Doctor S. Thomas styled *Parens*, or affinity betwixt God and her, which can be sayd of no other creature living besydes her selfe, neither of man nor Angel, to be naturally allyed, with God like her, hauing the naturall sonne of God for her sonne. In considera-  
tion of which, S. Anselme sayes;

Y 3      The

The Eternal father had not the hart  
to suffer, that his only beloved sonn,  
should be only his sonn, but woulde  
withal he shoule be truly the only and  
natural sonne of the B. Virgin also;  
and this not as of two several persons  
but the person of the sonn of God, was  
likewise the person of the sonn of the  
Virgin also; and so the contrary.  
By which we see, that she was  
truely the Spouse of the holy  
Ghost, who wrought in her womb  
the Conception of the sonn of  
God, and by this she becomes  
euery way allyed vnto al the  
persons of the B. Trinity. To  
conclude then, this dignity and  
prerogatiue we say (as we haue  
sayd before) is the greatest in a  
creature, as can possibly be ima-  
gined.

The

*The declarotion of the fifth Starr.*

**T**He fifth starr brightly shining and adorning this celestial Princesse, is the *Illustration* of her spirit, by the holy Ghosts ouer-shadowing her, conformable to that which the Angel sayed in her salutation · *Spiritus sanctus superueniet in te, & virtus Altissimi obumbrabit tibi* : which diuine obumbration was then, when the Sonne of God was incarnat in her wombe, the disposition to so miraculous a conception ; and ouer-shadowing her with its diuine vertue , the better to enable her to endure those celestial ardours which inflamed her breast the while, and which doubtlesly but

Y 4 for

for it, had wholly consumed her, the flames of diuine loue were so vehement the while.

Neither ( according to S. Augustin and S. Iohn Damascen ) did the holy Ghost obumbrat her body only, but her soule likewise; which obumbration is no other then its light and grace , which was conferr'd vpon to her most abundantly , when the Sonne of God was Incarnat in her womb, at which tyme her spirit was enlightened, & the darknes of ignorance wholly expeld from thence by which diuine light was clearly reuealed vnto her the profound mystery of the Incarnation , and diuers other mystical secrets of heauen; as also the vnderstanding of the holy Scriptures , and the spirit of Prophecy was communicated

and seruache B.U.Mary. 513

nicated to her thereby, in a more ample manner then it euer was before to any other of the Prophets.

And it is the opinion of diuers Saints and learned men, as name-  
ly of S. Antonin, S. Bernard, S.  
Cypriah, Vrsin, and Cassal, &c.  
that what tyme the Sonn of God  
was Incarnat in the B. Virgins  
womb, she was ofteh rauish't vp  
to the Thrid Heauen, where she  
beheld the cleere vision of Alm.  
God, more face to face, then ey-  
ther Moses or S. Paul. And Ru-  
pertus on these words of the Can-  
ticles : *Oculi tui columbarium* : thy  
eyes, are the eyes of Doves, clear-  
ly sayes that shee was rauish't up to  
the thrid heauen, wher shee beheld in  
a more excellent manner then S. Paul  
did, those secrete which it is not law-

Y v ful

314 *A Method to know*  
ful for me to know. This if it were granted to any, (as most certaine it is, it hath) no doubt but it was to the B. Virgin; who as farr excels al Saints and Angels, as the Sunn in splendour and brightnes a little Starr. But what tongue can worthily expresse the sacred motions of her hart, while the Sonne of God was Incarnat in her wōb? the light and splendour which illustrated her mind and vnderstanding? the fire and ardour which embrac't her wil? the Ioy finally, which her blessed soule possest, when the Word eternal taking flesh from her, ennobled her with the high title of his Mother.

What beames and rayes of light, may we suppose, reflected from her countenance, while the Divine spirit illustrated her soule,  
in

in whose eyes were two continual fires burning with Diuine loue, al who beheld her ,and yet in an admirable manner quenching al carnal loue the whilst; And if Moses issuing forth from conuersation with an Angel, had his face shining with such maiestick beames, as struck an awful reuerence in the children of Israels harts; what may we imagine of the B. virgin , who was perpetually accompanied with Angels, who tooke it for honour, euer to be seruing her.

In the meane while, her vnderstanding was so clearly illuminated as she had perfect knowledge of the Creator and al his creatures, and how much loue she was to bestow on euery particular thing; and so she burned in the loue

loue of God, as she loued him  
not only aboue al earthly things,  
but aboue her very soule, aboue  
her life both spiritual and tem-  
poral, aboue al glory, and finally  
aboue al desired felicity and bea-  
titud in heauen. So she enjoyed  
such a tranquillity of mind, and  
had al her apprehensiuē and con-  
cupisble powers so wholy at her  
Command, that the inferiour part  
of her soule neuer rebeld against  
the superiour, but was alwayes in  
subiection & subordination to it.  
Whence it was, that she breathed  
forth in all places where she came,  
so excellent and sweet an odour  
of sanctity, which increased in  
her daily more and more, the  
longer she went with our B. Sa-  
viour in her wombe; which san-  
ctity of hers we cannot better  
praise

praise nor speake of, then by silent admiration; notwithstanding euery one is to make some reflextion on it in his mind, and seeke to draw forth from thence some spiritual profit by it.

---

*The sixt Starr declared.*

**T**HE sixt Starr of the B. Virginis Crowne, & which was one of the cheifest motiues the Omnipotent God had to choose her for his Spouse; Was her plenitie of divine grace, and of euery vertue else. Of this there needs no other testimony then the Angels words vnto her: *Hayle ful of grace, &c.* Which plenitud of grace in her (sayes S. Augustin) was a disposition no leſſe then necessary

ry for conceiuing the Sonne of God. And although many Saints haue ben sayd to be ful of grace; and of the holy Ghost ,as Zacharias and Elizabeth ,with S. Iohn Baptist their sonne; the Apostles, the seauen Deacons , and many more; Yet none of them al in that plenitud as she , the word admitting a superlatiue; one B. Sauiour as the fountaine of al grace deriving it vnto others from himselfe according to their feueral capacities now the B. Virgin being the most ;capacious of al; no wonder she had more in her then al the rest. But yet it was a greater plenitud the Angel meant by saluting her so , and the greatest indeed that possibly could bee in any Creature ;aplenitud which ( as S. Bernard saies) deriuing

and serue the B.U. Mary. 519  
deriuing it selfe to others , giues  
liberty to the captiue, comfort  
to the afflicted, to sinners pardon,  
grace to the lust; to the Angels  
Joy , glory to the holy Trinity,  
and to the Eternal Word the sub-  
stance of her proper flesh. Besi-  
des , as S. Hierom sayes , Grace  
was giuen vnto others by parcells  
only , but to her , fully and in its  
intire perfection, in that the ful-  
nes of al was included in hers  
and consequently by this fulnes  
of grace , she must be ful of al  
other vertues, else , which euer  
yet any Saint was endowed with  
al ; Nay , the holy Fathers , and in  
particular S. Cyril and S. Hie-  
rom say , she was not only ful of  
grace , but had al other vertues,  
diuine guifts and endowments  
congregated in her alone , which  
in

in scattered peeces were dispersed amongst al the other Saints. There is nothing ( sayes S. Herom) if we consider it wel, of pure, splendious, or of vertuous, which shinnes not in the glorious Virgin most particularly.

Now if so large a portion of vertues fel vnto her share, before she was Mother of God, how must they afterwards be augmented, when shed was indeed? assuredly, no tongue is able to expresse, how infinit & incomprehensible they were, ( sayes S. Bernard) the greatness & perfections of God being infinit and incomprehensible, his Mothers who conceiued him in her wombe, must needs participat of the incomprehensibility & infinitnes of them also.

Besides, there was also congregated

gated in her al moral vertues in greater measure then euer was in any one, nay had an Angel come to the earth inuested in humane flesh, it could not haue beene more perfectly accomplished then she; for prooфе of which assertion, I wil summ vp in a catalogue those most excellent parts of hers, which are recorded to haue been in her by diuers holy men; the admirablenes & perfection of whose life, was propos'd as a paterne for virgins to imitat by S. Ambrose in these words: Neuer did she offend any ( sayes he ) though she had neuer so iust a cause; but she both wished and willed wel vnto everyone, and did wel them too; she was reuerent towards her superiors, and no way moleſtful to her equals; she shun'd al boast,  
al

al her actions were conformable to reason ; and she loued al vertues with her heart ; she neuer contristated her parents , and neuer with freind or acquaintance entred into contest : she disdained not the humble , derided not the simple , nor thought it shame to accompany the poore ; there was no affectation in her behauour , nor dissolution in her gate , and her words were so tepered , as the modesty which shined in them and her actions sufficiently declared her interiour sanctity , and inward vertue & perfectiō of mind ; no otherwise then a sumptuous Portal doth the magnificence of the Pallace that is within . Neuer but to the Temple did she stirr abrode , and then neuer but accō-  
panied with her father , Mother ,  
kinsfol-

kinsfolkes, or the like : & within doores she was delighted with solitud, and employed her thought alwayes in somewhat of good and profitable for her soule. This much S.Ambrose, who hath much more besides.

And S. Hierom describing her Heroick vertues & celestial maner of life in the Temple amongst the sacred Virgins, sayes: She alwaies endeauoured to be the first at Vigils of the night , to be best instructed in the law of God the most humble in her demeane, the most eagre in the workes of Charity, the purest in purity and most perfect in al sorts of vertues and perfections , she was affidual in prayer, & (as the Prophet sayes) meditated night and day in the law of God, she was iealous of the honours.

524 *A stched to loue*  
honours of those she conuersed  
with, and that without any dis-  
gust or molestation of theirs ;  
*Deo gratias* was her answer to al  
salutations; and in fine, her whole  
life was such as for prayer, hu-  
mility, modesty, solitud, silence,  
virginal bashfulnes, and the like  
noble vertues of her sexe, she was  
a paterne and model for al to  
imitat.

*The seauenth Starr declared.*

**T**He seauenth Starr nothing  
inferior in brightnes to the  
rest, is her neere *communication* of  
trust and secrecy with Alm. God,  
so as no earthly Prince was euer  
more confident with Secretary or  
chamberlaine; then he with her,  
nor none euer more secret and  
faithful then she to him. When  
he

he was an Infant, she with incredible care and diligence attended him, made him ready and unready, gaue him milke from her sacred breasts, and with her virginall lipps tenderly kissed him; Al which she did with such devotion and respect, as ( according to Albertus Magnus ) she never layed him to rest nor tooke him upp, but she adored him first with profound reverence, and entred so farr on the consideration of his infinit loue, that made him doe what he did for vs, as for the most part she fel into exasy. Afterwards for the space of 30. yeares; in al times; in al occasions she was present to his necessityes, in al his traials, miseryes, and calamities both winter and summer, in cold and heat, raine or snow,

snow, she euer willingly would accompany him ; neyther was he wanting on his part to correspond vnto the dearenes of her affection communicating with her the greatest secrets of his diuinity; so as she neuer desired him to vnfoould any hidden mystery as of the Trinity the Quires of Angels, the vocation of the Gentils , the vnion of the faithful with his holy Church, but he did it presently; & if he reuealed to his disciples with such candour and promptitud, the secrets of his heauely Father *I cal you no longer seruants but freinds.* (says he) *for what I haue heard from my Father, I haue declared to you:* much more would he do to his B. Mother , we suppose ; And if in fre-quēting of his cōpany & hearing of his doctrine only , during his last

last three yeares he could render them so learned & expert in the diuine mysteries, how much more learned & expert must she needs be, who both frequented & heard him for more then 30. yeares? whilst he reuealed vnto her those mysteries heere on earth, which the very Angels of heauen were ignorant of. As Princes then vse to ennable those with great titles of honours and dignities, whom they entrust with their persons and secracies ; so not only did our Sauiour heere on earth aduance the B. Virgin to eminent dignity , but much more now in heauen doth he intitle her to the highest degree of glory and excellency , not ranking her with the quires of Virgins, Cōfessours, Martyrs, Apostles , Prophets, nor  
Patriarks

Patriarks, but to a high sublimity aboue them , and aboue al the heauenly Hierarchies he hath aduanced her, seating her at his owne right hand, where she sits instaled **Queene of heauen**: *The Queene is at thy right hand* ( sayes the Prophet David ) adorned with al varieties ; whist al the Blessed grant her the precedencie willingly , and deferr it vnto her as their soueraine Queen: Finally she rules ouer the whole Uniuersle ; and al the most important affaires of the B. Trinity , in a manner , do passe through her hands ; so as al the heauenly Cittizens , the inhabitants of the earth , the soules in Purgatory , nay euen hel it selfe acknowledge he power and reuerence her for it with al humilitie.

*The*

*The eighth Starr declared.*

THE eight starr is the high  
Priuiledge she had of *Contem-  
plation* and enjoyed al her life;  
so as from the very first instant of  
her sanctification in her mothers  
wombe, ( according to Suarez )  
she had the vse of reason, & con-  
uerted it to the knowledge, loue,  
and contemplation of Alm. God,  
from which nothing could diuert,  
her euer after ; and he confirmes  
it, for if this guift ( sayes he ) was  
bestowed on the Angels at their  
first Creation , with greater rea-  
son may we imagine it bestowed  
vpon the Mother of Alm. God,  
and Queen of them. Whilest she

Z was

530 *A Method to come*  
was resident in the Temple with  
those other consecrated Virgins,  
she was still in highest contempla-  
tiō, supplicating the diuine Maie-  
sty with the feruorous prayer ofte  
interrupted with amorous sighes  
for the Incarnation of the Messias  
that was to come the whilſt there  
are graue Authours who report,  
that the Angels daily administred  
her her food, still entertayning  
her with ſome heauenly newes,  
or ſome diuine raps ſhe had du-  
rihg thofe nine moneths the In-  
carnat Word lay couched in her  
ſacred wombe. Some times ſhe  
being wholly transported from  
her ſelfe, and abſorpt in God, at  
other times her ſoule making ſuch  
ſallyes forth, per modum tranſeun-  
tis (according to ſome) as cleety  
to behold God face to face; and no  
won-

wonder, she hauing so spacious a feild for her Contemplation to walke in euent to the third heauen, and farther if it were possible as her B. sonne then actually present with her, his heauenly ffathers delight and Mothers ioy; who can say, or so much as imagine her sweet transports through the consideration of the maruaylous exesse of that loue of his, that had inclosed him in womb whom the Heauens cannot containe ; and held him in the restraint of a little body, who in his hand held al that is comprised in this great vnuerse ? ffor my part I am of opinion with SS, Bernard, Bonaventure, and the learned Canisius , that she continued whole nights rauished in contemplation of these diuine and wondrous my-

steries ; for we may beleue , she  
was of a complexion and temper  
so excellent , as she required but  
little sleepe , and during that little  
time she slept , F. Suares is of opi-  
nion , that she was so inflamed  
with the loue of God , that she  
often started out of her sleepe , (as  
loue is a restlesse thing ) and was  
transported by the force of loue  
to God the only obiect of her af-  
fections ; and S. Bernardin affir-  
mes , that she enjoyed so super-  
natural a contemplation , that  
she had the vse of it in sleepe , in  
a farr more excellent manner ,  
then euer any Saint in waking  
had . Howsoeuer , whether wa-  
king or sleeping ; or howsoeuer  
imployed , we may wel affirme  
with the learned Canisius , that  
she neuer interrupted her medi-  
tations

*and serue the B. V. Mary.* 533

tations, but thad al her life was but a continual exercise of extasy and contemplation ; whilst euery thing ministred matter to meditation ; she read with incredible affection the holy scripture, which she vnderstood exactly wel, both by her owne cleere vnderstanding, as also by the light communicated vnto her from Alm. God ; and to her meditations a great helpe was the moderatnes and temperature of her diet, which together with her solitud and silence disposed her spirit to meditation and vnion with Alm. God, with whom she was so perpetually vnited, as she rather seemed diuine them mortal. For which reason perhaps it was, that God would haue no mention made in holy Scripture,

Z 3 neither

neither of her father nor mother; to witt, that we might consider her rather a celestial creature coming from heauen, then a terrestrial, borne on earth. Meane while, the Angels, that she might the more wholy attēnd to contemplation, did dayly bring her food; a miracle, which we reade of S. Paul somewhat to the like effect, who was one by infinit degrees inferior in sanctity and perfection vnto her.

And what wonder is it, that she should seeme more diuine then humane, when she was arrived to such a high degree of innocency, that she neuer fett into the least defect, nor was neuer transported so much as with the first motion of any disordination; which

which were not wonder, if (as a graue Authour affirms) she were borne impeccable, a quality, sayes he, but, in a manner, necessary for her, who was destinat to the high honour of being the Mother of Alm. God. Neither was it possible for her to be other wise, considering how Alm. God tooke vppial the lodging within her for himselfe; while she con sidering her owne humilitie on the one side, and the high honour on the other, to which God had aduanced her, was so studious how to comply with her obligation to him for so great a benefitti, as her thoughts had never leasure to thinke pf any thing beides. To say nothing of the absolut mortification of her body, and exterior senses, and the continual watch

the Angels kept ouer her by tur-  
nes, that no euil should approch  
her, as one who was the liuing  
Tabernacle of the liuing God. As  
for the diuels, they fled her more  
then they follow others; as we  
may wel imagine if S. Antony,  
S. Bernard, and other Saints were  
so formidable to them as they  
durst not approche their sight;  
And for her, she fled sygne more  
then any wicked person followed  
it, as knowing that whosoeuer  
sinned, *ipso facto* felte into the dis-  
grace of Alm. God, a thing which  
of al other she dfeaded most so as  
al her delight was in the exercise  
of vertue and sanctity of life. To  
conclude, she despised al honours  
of the world, as knowing she was  
shortly to go to the possession of  
that suprem~~o~~ honour of being

Queene

*Exaltata es sancta* **Z v Dei**

¶ serueth B. V. Mary. 537

Queene of Heauen hauing nothing then to diuert her from it; and al helps and incitements to it, how could she choose but be perpetually in contemplation?

---

*The Declaration of the  
Ninth Starr.*

**T**He Ninth Starr of our B. Ladyes crowne, is the *Dignity* she is exalted to, aboue al creatures both in Heauen and earth, which by proper name, we may cal her *Exaltation*; since by it she is exalted aboue the highest heauens, aboue al the Orders of Saints, and Hierarchies of Angels, as the holy Church sings of her prayse: *Exaltata es sancta*

**Z v Dei**

*Dxi genitrix super choro Angelo-  
rum ad Cœlestia regna.* Neither can  
we admite, that next vnto him-  
self, the soueraine king of glory  
should aduance her to the greate-  
test he had, for she being his Mo-  
ther there was a kind of obliga-  
tion on his part to honour her  
and do her al good he could, since  
the honour which Children are  
bound to giue to their parents,  
consists not only in words and  
ceremonious respect, but much  
more in effect and really doing  
for them. Wherfore ( sayes Hip-  
polytus ) he who hath coman-  
ded this : *Honora patrem & ma-  
trem ; honour thy father and thy  
mother ; to fulfil the law which  
he himself prescribes to others,*  
would not ( we must suppose )  
be wanting to his Mother, in  
what

soever honour, grace, and glory  
he could bestow vpon her. Now  
all the priuiledges and aduantages  
aboue others which the B. virgin  
hath, are founded vpon these two  
principalls; the first, the infinit  
power of her B. sonn; in conser-  
deration of which S. Augustin  
speaking of her Assumption both  
in soule and body, fayes, that  
God could do it and why he did  
it not, those who denied it, were  
to give him a reason for it, The  
like argument we may use, in  
point of the B. Virgin's glory,  
The seconde is her dignitie in  
being the Mother of God, who is  
infinit, wherefore as the title of  
Sonn of God, is the foundation on  
which we ground the excellency  
of the humanity of Christ; so the  
title of Mother of God, is that, on  
which

which we ground al her prerogatiues, her singular graces, and her supreme glory; for natural reason teacheth vs that the mother is more nigh to her sonne, (excepting the Father) then any other kynd. Wherefore the B. Virgin being the Mother of Iesus Christ, who was Incarnat in her sacred flesh, must needs be nigher her sonne, in grace and glory, too, then any else besides.

Soe he would not ranke her amongst the Hierarchies of Angels, for then there had been others higher aduanced then she amongst the Powers and Thrones; nor amongst them, because the Cherubins and Seraphins surpast them in dignity; but next vnto himselfe, as was most fit, that his Mother might not be

be inferiour vnto his seruants,  
nor the Queene vnto her sub-  
iects , where she sitts enthroned  
with incredible pompe and Ma-  
iesty , making a Hierarchie more  
high and excellent by her selfe,  
then any of them al.

But what vnderstanding can  
comprehend, or what tongue ex-  
presse the Glory she is possessed  
of? For if the eye hath never seen,  
the eare never heard, nor the hart  
of man euer conceiued, what God  
Alm. hath prepared for those who  
loue him; how can one conceiue,  
what he hath prepared for her,  
who not only loued him , but  
brought him forth , nourished,  
educated , and ferried him with  
such affection & diligence ? Only  
this we may imagine and say of  
it, that glory and felicity next to  
Alm.

Adm. God is the greatest that is in heauen; and that in compariſon of creatures. She is holy above all holies; happy aboue the happiest, hath more grace then those who haue most besides; and hath more glory then the most glorious.

The holy Doctors speake many tales of this Exaltation of hers, and amongst the rest, S. Bernard ſayes, that the glory ſhe enjoyes in heauen, beares a proportion to the plenitud of grace ſhe had on earth above al creatures els; and addis, that as on earth there was not a more ſanctified place then the ſacred Temple of the Virgins womb, which contained God himſelfe, ſo in heauen there is not a more glorious then her Throne, where ſhe ſitts exalted.

and serue the B. V. Mary. s. 43  
ted at the right hand of God. In  
another place he sayes, the vnder-  
standing of man cannot conceiue  
her glory , nor his tongue declare  
it , which puts the Inhabitants of  
heauen it selfe too their admira-  
tion in beholding it.. Andreas  
Cretensis sayes , that her glory  
can not be comprehended , for  
that it exceeds the glory of al the  
Saints and Angels putt together.  
S. John Damascen, that there is a  
mighty difference betwixt the  
seruants and the Mother of God.  
S. John Chrysostom , that the B.  
Virgin is more glorious incom-  
parably then the Seraphins. B.  
Laurentius Iustinianus , that al  
the glory and felicity which in  
scattered peeces is distributed  
amongst the Saints , is found  
united in the B. Virgin And the  
Sera-

Seraphike S. Bonauenture sayes, that the greatnes and goodnes of God doth more manifestly appeare in the B. Virgin only , then in al the rest of creatures, and that al their perfections are in a more excellent manner to be found in her then them; and he concludes, that as in grace and merits she surpasseth al other Saints, so likewise doth she in felicity and glory. This and much to this effect is sayd by them of the B. Virgins high exaltation answerable to the height of her other merits and prerogatiues, who being Mother of God, the supremest dignitie which any creature could be aduanced vnto, on earth. Correspondent to it is this ninth Starr, and one of the brightest in her glorious Crowne of being aduanc't

and serue the B. V. Mary. 343  
wanc't to so supreme a dignity in  
heauen.

---

### *The tenth Starr declared.*

**T**He tenth, and that a most resplendant one, is the Empire and soueraine command she hath ouer the whole Vniuerse, all creatures both in heauen & earth and in the deapes below, acknowledging her superiority in reuerencing her for it, and adoring her; there being a congruency, sayes S. Iohn Damascen, that the mother should partake of the sonnes dignity; And since he (says S. Athanasius) who was borne of her, is King and soueraine Lord of al, consequently she who bore him, is to beheld for

346 . *A Method to loue*  
for soueraigne Lady and Queene;  
so says S. Bernard; who can deny  
her a legitimat claime to be Lady  
ouer al , of which her sonne is  
Lord. Let vs then acknowlede  
her authority ouer al , to be as  
great and vnlimited as her wil.  
In consideration of whose great-  
nes S. Bernard breakes forth into  
this exclamacion: *Al power, O so-  
ueraigne Lady, in heauen and earth,  
is giuen you to do what you wil with-  
al.* S. Brigitt in one of her Reve-  
lations sayes, that at the instant  
of her solemne entry into heauen,  
God aduanc'd her aboue al the  
heauens, gaue her the Empire of  
al the Vniuerse, and constituted  
her Lady and Mistres of the An-  
gels; and she confirmes it in these  
wordes dictated vnto her by the  
holy Ghost: *The principality of al  
people*

people and nations: she had (says she) and by her vertue she treads upon the harts of the Proudest and highest there. And truely a wonderful dignity it is, which equals her (in a manner) with the Lord of al; but a more wonderful and stupendious it is, that she should haue an authority euen ouer him; which that it may seeime lesse strange vnto the eares of flesh and bloud, let vs remem-ber only, that she is his Mother and our admiration wil cease, for that filial obedience he owed her heere on earth, he stands not so quitt of in heauen, but it induces a kind of obligation in him to grant her whatsoeuer she desires; whom there we may Imagine speaking vnto her thus: *Demand of me, deare Mother, whatsoeuer you please, it is not lawfull for me to turne away my face.*

This.

This our triumphant Empresse,  
to expresse vnto vs more vnto the  
life the greatnes of her dignity,  
declares vnto vs in these remar-  
kable words fower things: *I alone*  
*haue incircled the round of heauen;*  
*and haue penetrated the depth of the*  
*Abisse, and haue walked on the waues*  
*of the sea, and haue the principality of*  
*al nations:* signifying by the first  
part of the text the dominion she  
hath in heauen, by the second,  
that which she hath in hel; by the  
third, the benefit the foules in  
Purgatory receiue by her; and by  
the fourth, her dominion ouer al  
the world, and what can be more  
sayd of her dignity? Vnlesse what  
a deuout seruant of hers in a cer-  
taine prayer vnto her hath sayd;  
O most pure ( sayes he ) and sin-  
gularly happy Virgin, al ful of  
grace

grace and glory , the most blessed amongst al women, who surmountest the Angels in purity, and all the Saints in benignity next to your B. Sonne, you only command ouer this world in cheife , extending your fauourable hand to al who lye and craue your ayde ; and there is no houre nor moment equally amiable and admired, who haue conceiued the Sonne of the Highest, and brought for the Sauiour of the world ; O Mother of saluation , & fountaine of mercy, we miserable sinners in rendring of them vp , without last breaths sighe and grone to you , praying, saluting, and acknowledging you Queen of this world , reioycing at your greatnes , congratulating your glory , your souerainty and the place you hold at the right hand

hand of you B. Sonne , where becoming wholy in a manner divine, and hauing nothing of mortal in you , you gouerne the heauens at pleasure , illuminat the Sunn , rule the world , trample vnder foote the pride of hel, and haue dominion ouer the starrs, the elements serue you , the seasons obey you , the Angels adore you , the diuels stand in awe of you , whole nations and Kings bow their knees before you , and doe you honour and reuerence : O Lady of heauen and earth & hel, your Maiesty and Empire is so great a thousand tonges cannot speake it to the ful; and eten the foules of the aire , the beasts of the land , and the fishes of the sea do al acknowledge it at your beck, the flowers spring vp, plants grow, and

and seeds sprout forth, the earth  
is fertilized, riuers flow, & winds  
do blow, the least wil of yours can  
incline the destinies, and order  
second causes, whilst the first is  
wholy at your dispose. Cast a gra-  
tious & pittifull eye vpon vs poor  
sinners heere, & declare the great-  
nes of your power, by helping vs  
to ouercome our selues, and to ob-  
taine remission of our sinns, grace  
heere, & glory in the life to come  
by your prayers and merits, vnto  
which is nothing impossible; that  
after this miserable life, we may  
come to enjoy that happy life,  
where we shal see our soueraine  
Lord, in whose sight consists all  
our felicity.

AN ALMIGHTY GOD  
Christ our Saviour, & his Sonne  
the righteous one, & his blessed  
spirit,

The

---

### The declaration of the eleuenth Starr.

THE eleuenth starr , whose splendour not only adorneſ her head, but the rayes of it thēce do likewise reflect on vs, & crown vs with a supreme felicity , is her *Mediation* betwixt God and man; one of the cheif reaſons according to the holy Doctours , why God from eternity chose her for Mother , that as a most powerful mediatrix her maternal prayers for sinners might moderat the rigour of the diuine iustice ; and occaſion a reconcilement.

Iesus Christ ( says S. Bernard ) was ſufficient ) it is true ) for our repa-

reparation, from whom proceeds  
al that suffiseth thereunto; but it  
was wel for vs he ioyned with him  
such an one as she; for although,  
as he is man, he be our most  
faithful and powerful Aduocat,  
Yet such dayeling beames break  
through his humane nature  
from his diuinity that we cannot  
looke vpon him with that confi-  
dence; and though he be infinit-  
ly gratiouis, yet being Judge with  
al, offenders haue smal hart to ap-  
proch vnto him; for which rea-  
son the B. Virgin was chosen for  
Aduocat, and meditatrix betwixt  
God and man, to whom there is  
none can feare to approch, she  
hauing nothing in her of formi-  
dable or austere; but rather being  
al sweetnes and benignity and  
abounding in al goodnes and

A a mercy

554 *A Method to loue  
mercy.* Thus S. Bernard.

None then , how great sinners  
soever they be , but may be con-  
fident of their saluation , if they  
haue but recourse to this our  
sweet and pitiful Lady , who  
being constituted the mediatrix  
betwixt Sinners and Almighty  
God , most faithful performes the  
charge , and like a true Mother of  
mercy stands alwayes with open  
armes ready to embrace those sin-  
ners who haue their refuge vnto  
her , & it is impossible they should  
perish , if they haue but recourse  
vnto her as they ought , if you  
wil beleue S. Anselme in his  
Booke of the miracles of the B.  
Virgin : O happy Mary ( sayes he )  
*as the sinner whom you forsake and  
detest cannot but perish : so who con-  
verts him unto you , and you receive ,*  
and

and our Saviour, cannot but be saued.  
To which concords these excellent words of S. Bernard so frequent with preachers to giue hope vnto the desperat sinner. O man ( saye this great Doctor ) thou hast a sure accesfe to God, where the sonne, beholds the mother, and the father beholds the sonne, whilst the Mother shews her sonne the breasts that gave him suck and her chaste wombe ; the sonne to his father his wounds & pierced side; where so many louing signes concurr to the entertayning thee, thou canst not be repelled.

And this cannot but be a great comfort to poore sinners, that they know they haue with the Eternal Judge such an Aduocat stil present, or rather a mother indeed who is his mother also. For so in the person of S. Iohn,

A a 2 our

our Sauiour on the Crosse by  
these words , Woman behold thy  
sonne, commended her for mother  
vnto vs al ; at which time she had  
two sonnes on Mount Caluary  
both dead , the one in body , the  
other in soule , one by the tor-  
ments of the crosse , the other by  
languishing of spirit ; of which  
one was her natural sonne , the  
other only by adoption , the one  
innocent the other culpable . This  
in these words S. Anselme would  
say : O shure refuge that we haue ,  
( sayes he ) the Mother of God is  
our mother also , and either of her chil-  
dren suffred death , in his passion , the  
one upon the crosse , the other by In-  
fidelity ; Judge you in what bitternes  
of mind the while was the B. Virgin ,  
Ec.

And so there is no Mother  
would

would more rejoyce , to see her  
only sonne reviued from death to  
life againe , then the B. Virgin  
doth when a sinner repents and  
hath recourse to her ; and for me  
I am of opinion , that she glories  
in no title more ( excepting that  
of Mother of God ) then of being  
Mother of sinners , and conse-  
quētly is most glad when she may  
shew it most : *Maria mater gratiæ,*  
*mater misericordiæ* ; sayes the holy  
church; the very sound of whose  
name, methinks , hath a certaine  
sweetnes in it , that promiseth al  
grace and clemency : In confi-  
dence of which , S. Ignatius the  
martyr who liued in the Apostles  
tymes , thus supplicats vnto her :  
*Receive me then*, sayes he , *in the bo-*  
*some of your maternal piety*, you who  
*are the mother of the soueraine Deity*,

A a 3      true

558 *A Method to loue  
true Mother of our Sauour and of sin-  
ners by Adoption.* She is painted in  
a long vestment , vnder which  
many are protected , to signify  
the maternal care she hath ouer  
them ; & amongst the rest , the  
Fathers of S. Dominicks Order,  
are pictured so , vpon this occa-  
sion , (as S. Brigit receiued it by  
Reuelation ) ; S. Dominick neare  
his happy end , thus with teates  
in his eyes converted himselfe  
vnto the B. Virgin and sayd ; Re-  
ceiue , O soueraine Queene , re-  
ceiue my brothers , whom with  
such care I haue nourished and  
educated vnder the spreadig vaile  
of your great mercy ; gouerne  
them , and giue them such force  
and coutage , as their ancient  
Enemy may never preuayle  
against them ; To whom she an-  
swered :

*and serue the B.V. Mary.* 559  
swered; I promise you , my beloued Dominick for that you haue loued me better then your selfe, to take a tender care and protection of yours; & to receiue both them and al those who shal embrase your Rule vnder the couert of my veyle, which is my mercy, the benefit of which and but demand it , I refuse to none. From whence we may perceiue , how great her mercy is to her devoted seruants , to sinners who haue recourse vnto her ; and finally to al, in that she is the Mother of God, the Mother of grace and mercy, the mediatrix betwixt God and man , one, of the greatest dignities she hath in heauen.

Aa 4 The

---

### The Twelfth Starr declared.

**T**HE twelfth and last Starr, which diffuses ouer the world its brighter rayes, is the Vniuersal honour, exhibited to our B. Lady, both from the Angels in heauen, and men on earth, al calling her *Blessed*, in fulfilling that prophetic of hers: *Bebold, al nations shal call me blessed;* and she giues the reason; *Because the Almighty hath done great things for me.* Thus this diuine Oracle of verity hath presaged of her selfe, that for her gratiouse priuiledges, and sublime dignitie heretofore declared, she should be called *Blessed* by al the nations of the Vniuerse.

And

And so it is, for there is no clima-  
t so remote, no nation so bar-  
barous no people so vncultiuat,  
where the mother of God is not  
blessed and adored, and her name  
celebrated by the tilte of the  
Queene of Heauen and earth;  
The first Christian consecrated  
Temples and erected Altars to  
her honour those now make so-  
lemne vowes , and institut Soda-  
lities in her name , so as there is  
no countrey great or litle , fertile  
or barren, where some Church or  
Oratory is not dedicated to her  
name , nor any man so impious  
and wicked, who hath not some  
particular deuotion to her ; yea  
the Iewes themselues , according  
to Iosephus in his Antiquityes,  
though mortal enemyes to the  
name of Christan , are yet effused

A a v . in

in her prayse ; and S. Bonauentur-  
sayes , this they affirme of her ,  
that though on the one side she  
was exceeding beautiful , yet on  
the other she neuer stirred vpp in  
her beholders other then chaste de-  
sires ; her modest and maiestick  
presence repellling al vnchaste  
thoughts , and purifying their  
mindes with whom she was pre-  
sent . Neyther do the Nations  
more Infidel & Barbarous render  
her lesse reuerence ; since accor-  
ding to S. Antonin in the third  
part of his Summe , the very Tur-  
kes and Moores in their Mosquees  
prayse and honour her , and haue  
her name in such veneration , as  
whosoever blasphemeth or speake-  
irreuerently of it , they punish-  
them most rigorously . Whence  
we may see , how vniuersally ho-  
noured

*and serue the B. O. Mary.* 563  
noured she is , which is the di-  
gnity represented by the Twelfth  
Starr , with which we conclude  
the contexture of her glorious  
Crown.

The faithful Christian then,  
who would cal to memory these  
twelue prerogatiues of the B.  
Virgin , or rather would crowne  
her with these 12. bright starrs,  
must euery day in memory of  
them make twelue reuerences or  
inclinations ; which while he  
doth ) in profound silence ) he is  
to cal to mind the immensity of  
her greatnes in them, and endea-  
vour to produce as many Acts of  
complacence and congratulation  
with her for them , according to  
the instructions we haue giuen  
heretofore. There are many spi-  
ritual persons , who in memory  
of

§ 64. *A Method to loue*  
of those 12. starrs, vse to recite  
twelue times the *Aue Maria*, fa-  
luting her as often in that man-  
ner as the B. Archangel S. Ga-  
briel did.

I would counsele also, to do  
these reuerences with more de-  
votion, and to stirr vp our affec-  
tion more to the seruice of the B.  
Virgin, that at euery reuerence  
they would expresse by word of  
mouth, her seueral dignities and  
prerogatiues, which for that pur-  
pose I haue breifly heere expres-  
sed.

1. I reuerence and adore you, O  
blessed Mary, the most illu-  
strious Daughter of the soue-  
raine and eternal Emperour.
2. I reuerence and adore you,  
the celestial Spouse of the ho-  
ly Ghost.

3. I

*and serue the B.V. Mary.* 569

3. I reuerence and adore you, the glorious Mother of the Incarnat Word.
4. I reuerence and adore you, Mother of the Omnipotent God.
5. I reuerence and adore you, both Daughter, Spouse, and Mother of the holy Trinity.
6. I reuerence and adore you, who are highly seated in a Throne of glory aboue al the Hierarchies of Heauen.
7. I reuerence and adore you, Treasurer of al the riches and graces of the Diuinity.
8. I reuerence and adore you, most glorious Queen of Heauen.
9. I reuerence and adore you, most worthy Lady of the Angels.

10. I

- 566 *A Method to lo*
10. I reuerence and adore you,  
Empresse of al the Vniuerse.
  11. I reuerence and adore you,  
our most pittifull Mother and  
faithful Aduocat.
  12. I reuerence and adore you,  
whom al Kings and Monarkes  
of the earth do reuerence, and  
whom al heauenly Courtiers  
adore.
- 

*Another sort of Adoration, which  
for the greater variety of the  
devout seruants of the B Virgin,  
I haue heere annext.*

1. I Reuerence and adore you,  
O B. Virgin Mary, with al  
the Angels of heauen.
2. I reuerence and adore you,  
with

**Serve the B.V. Mary. 567.**

with al the Archangels.

3. I reuerence and adore you,  
with al the Vertues.
4. I reuerence and adore you,  
with al the Principalities.
5. I reuerence and adore you,  
with al the Powers.
6. I reuerence and adore you,  
with al the Dominations.
7. I reuerence and adore you,  
with al the Thrones.
8. I reuerence and adore you,  
with al the Cherubins.
9. I reuerence and adore you,  
with al the Seraphins.
10. I reuerence and adore you,  
O B. Virgin Mary, with al the  
Nations of the world.
11. I reuerence and adore you,  
with al the faithful departed  
soules.
12. I reuerence and adore you,  
with

568: A Method to loose  
with al Creatures of Heauen,  
earth, and depts below.

These 12. reuerences the  
zealous honourer of the B. Virgin  
is to make with great resentment  
and reflexion of mind, because of  
the profound mysteries contai-  
ned in them; And by so doing,  
he shal adorne the head of the B.  
Virgin, a more grateful Crowne  
of these 12. Starrs, then if it were  
al composed of 12. of the richest  
Jewels in the world, nay of 12.  
of the most radiant Starrs in hea-  
uen.

Touching the acts of compla-  
cience, which we formerly men-  
tioned, I haue heere sett downe  
a forme of them, which each one  
may exercise according to their  
deuotion.

Twelve

*Twelve Reverences correspondent  
to the Blessed Virgins.*

*12. prerogatives.*

1. O Blessed Virgin, I hartily congratulat and rejoyce with you, for your being predestinat from al eternity to be Mother of our Sauiour Christ, and the liuing Sanctuary of the holy Ghost.
2. O B. Virgin, I hartily congratulat and rejoyce with you, for being conceiued without al spott of original sinne, in such manner as you out-shine in purity & splendor the very Angels themselues.
3. O B. Virgin I hartily congratulat

tulat and rejoyce with you, for your being the first in consecrating your Virginitey to God, which so many Virgins haue imitated since.

4. O B. Virgin, I hartily congratulat and rejoyce with you, for being Mother of the Omnipotent, the highest honour which you haue in heauen, and on which al your dignitie depends.

5. O B. Vigin, &c. for the holy Ghosts illuminating you, in so excellent a manner, at the holy Incarnation of the Sonne of God.

6. O B. Virgin, I hartily congratulat and rejoyce with you, for your being so replenished with diuine grace, & endowed with a rare vertue and perfection.

7. O

7. O B. Virgin, &c. for your dignitie of being of nearest trust and secrecy with the soueraigne Monarke both of heauen and earth.
8. O B. Virgin; &c. for that high priuiledge of yours, to haue perpetual fruition of the wisedome of Alm. God.
9. O B. Virgin, &c. for your being so highly seated in an eminent Throne aboue all the Quires of Angels.
10. O B. Virgin, I hartily congratulat and rejoyce with you, for the great power and authority you haue ouer al the Vniuerse, and for that both heauen earth & the depts below, obey your Commandements.
11. O B. Virgin, &c. and with our selues, for your being our care-

572 *A Method to loue*  
reful & affectionat Mother, and  
like a faithful Aduocat procu-  
ring euery way our greater  
good and aduancement.

52. O.B. Virgin: &c. finally for  
that al the world honours and  
adores your name , celebrats  
your prayses , and prayses your  
graces, merits , & perfections.

And this deuotion of taking  
complacence in the B. Virgins  
perfectiones and dignityes , is so-  
uerainly grateful vnto her; as was  
manifest to S. Brigit in her Reue-  
lations vpon this occasion. Her  
sonne being a braue and noble  
spirit, dying in the holy warrs,  
she anxious for his soule , be-  
sought the B. Virgin to reveale  
vnto her , in what estate it was;  
when,

when behold, when she was in the greatest feruour of her deuotion, the B. Virgin appeared vnto her, and comforted her in this sort; my deare daughter, 'sayd she , be no longer solicitous for your sonne, for I haue taken care of his saluation, in visiting him before his decease , and rendring his hart inaccessible to al sorts of temptations, and so as no doubt of faith could bow it from the rectitud it was in, nay more , I made the passage of death both sweet and easy for him, to the end the feare and terror of it might not transport him either to impatience or despaire. So, I cleared his chamber of those diuels assembled there, to lay snares for his soule , and intrapp it at its departure thence , and at the instant of his soule and bodyes separa-

paration, I took it in myne ar-  
ues, ynder the prote<sup>c</sup>tiō of which,  
I caried it safe away from its in-  
fernall enemyes.

And the reason of this tēdernes  
of hers she declared in another  
reuelation , when one day the  
holy Saint making her prayers at  
the Sepulcher of Christ , was ra-  
uisht in extasy into a sumptuous  
Pallace , where she beheld our  
Sauiour Christ on an Imperial  
Throne , and his B. Mother sea-  
ted by his side, with an infinity of  
Angels incircling them about; Pre-  
sently after , she beheld her  
sonne present, al trembling & in  
great dismay before this Thro-  
ne to receiue his Iudgement  
there , his Angel Guardian on  
his right hand, and the diuel on  
his left , who with a horrible  
voice

voyce thus cryed out : most omnipotent Judge , I appeale to you for Justice , and right of the greatest iniury that was euer offered me; your Mother against al equity hath rauisht that wicked soule out of my hands , entring his chamber at the houre of his death , and excluding me and my company , hath debarred me of that priuilege which you haue granted me , to tempt euery soule at the article of tyme , when it wil best be testified whether they belong to me or you , then which greater iniustice can there be imagined ? To this , the B. Virgin answered , though thou art the father of lyes , yet in this thou hast but declared the truth , I haue don al this indeed , and my reason for it was this : This soule , while it  
was

was couuersant in the world, was so deuoted to me , as it rejoyced and tooke complacency in my dignitie of being Mother of Alm. God, and at my exaltation aboue al the quires of heauen , the pleasure of which it would not haue exchanged for al the contentments and pleasures of the world; Judge then if I had not iust reason to do what I did : 'O but ( replied the diuel ) , al this cannot excuse it from an Iniury to me, your debarring me accessse to tempt him, as also your receiuing his departing soule , and conveying it hither which cheifly belongs to me ; when conuerting himself vnto the Judge he sayed, of you then I demand iustice( who ought to be as equitable , as you are powerful ) against this wicked

cked soule heer, who being arriued vnto the yeares of discretion, in steed of taking the right hand way of your commandements , went on the left,in his transgrefsing them; wherefore I demand but Iustice that he be condemned; and heer he insisted in particula-  
rising his mortal and venial sins ; at this , his good Angel inter-  
posed himselfe saying; thou wi-  
cked feind , al this is but true , I  
grant what thou hast sayd ; but  
knowest thou not , that his holy  
Mothers prayers incessantly offe-  
red vp vnto Alm. God for him,  
haue cancelled these , and obtay-  
ned for him a true contrition, and  
sacramental absolution for them  
before he dyed ; besides her , and  
his many other holy workes don  
in satisfaction of them, how then

B b canst

canſt thou haue the impudence  
to vrge them any more? goe  
home, and keepe company with  
damned ſoules , looke not after  
him, for he is a ſaued one. At this,  
the diuel vaniſhed away.

And by this we may ſee, the  
benefit of being deuoted to the  
B. Virgin , of the prayers of o-  
thers for them, and of dying in a  
good estate, prepared vnto it by  
true contrition and Confefſion.

*An*

An excellent way of adoring the  
B. Virgin, in rememb'ring the  
joyes whiche she had heere.

C H A P. XX.

HE common opinion is, that the B. Virgin had in this world, seuen joyful times in particular.

The first was, at her Annunciation.

The second, the Visitation of S. Elizabeth.

The third, the glorious Nativity of our Sauiour Christ.

The fourth, the Adoration of the three Kings.

Bb 2 The

The fifth , at the finding of her  
B. sonne in the Temple.

The sixth , at our B. Sauours  
apparition to her after his most  
glorious Resurrection.

The seuenth , her happy decease ,  
and glorious Assumption into  
Heauen.

Now her devout seruants may  
dayly administer her matter of  
fresh Joy , by calling these vnto  
remembrance , and occasion to  
themselues a great increase of me-  
rit and glory. The Angel Ga-  
briels salutation to her of *Ave,*  
&c. was no other then an Inuita-  
tion to reioyce , according to the  
interpretation of Origen ; so the  
holy Church sings her Antiphon:  
*Gaudete virgo gloriofa , &c.* and in  
other : *Regina celi letare &c.* and  
bids her reioice and be glad ; and  
in

*and serue the B. V. Mary.* 581  
in a third; *Gaude & letare Virgo  
Maria.*

Let vs then announce vnto her  
Ioy by commemorating those  
her seauen Ioyful mysteries , in  
this following Method , making  
at each one of them a low reue-  
rence.

1. Rejoyce, O B. Mary , for that  
vpon the salutation of the hea-  
uenly messenger , you concei-  
ued in your sacred wombe your  
sonne,to the incredible conso-  
lation of your soule.

2. Rejoyce, O B. Mary , for that  
you burning with diuine loue,  
and incited by the holy Ghost,  
ouercome the toyle and labour  
of passing ouer the high moun-  
taines of Iury, and visited your  
cofен Elizabeth , where you  
heard her vttering your cele-

Bb ; stial

- stial praises, and magnifyed in spirit your Lord and Sauiour.
3. Rejoyce, O B. Mary, for that at the end of nine moneths, you brought forth into the world, the so long expected Messias, bright as the sun of heauen, while al the celestial Angels played in the beames of him, to your vnspeakeable comfort.
  4. Rejoyce, O B. Mary, for that you saw the three King's adoring your B. Sonne, and conceiued a fortunat presage from thence, of the Gentils conuer-sion.
  5. Rejoyce, O B. Mary, for that after three dayes search, you found your B. Sonne, to your exceſſive gladnes, amongst the Doctours in the Tēple, where you were astonisht amōgſt the rest,

*and serue the B.V. Mary*: 58;  
rest, to heare him expound the  
deepest mysteries of the holy  
Scripture, soe clearly, and with  
such admirable perspicacity.

6. Reioyce, O B. Virgin, for that  
after three dayes deluge of tea-  
res, by the appearing of your  
glorious Sonne in his Resur-  
rection, they were al dried vp,  
and you exceedingly reioyc't  
and comforted.
7. Reioyce, O B. Mary , for that  
al the Apostles being assem-  
bled together at the happy  
houre of your departure out of  
this mortal life, the third day  
after you were gloriously Af-  
sumpted into heauen , where  
now you sitt crowned and in-  
stated by the holy Trinity  
Queene of Angels and of all  
the Vniuerse.

Bb 4      S. An-

S. Anselme, amongst our B.  
Ladyes miracles, records this for  
one ; that a certaine deuout Reli-  
gious man, whose custome it was,  
dayly in his deuotiōs, to remem-  
ber the 7. Ioyes of our B. Lady,  
being now neere his end, and ex-  
ceeding fearful of that last Ago-  
nie , our B. Lady appeared vnto  
him , and comforting him sayd,  
my sonne why should you feare?  
you who haue so often rejoyced  
me with the remembrance of the  
greatest Ioyes I had in my mortal  
life ? take courage , and assure  
your selfe no euil shal happen  
vnto you , but you shal foone be  
partaker of those Ioyes which you  
haue so often announced to me:  
with whose celestial presence he  
was so comforted, that forgetting  
his sicknes while he endeauoured

to

to rise , and through ioy to cast himself at her feet , his soule preuented his body , and went out before to the fruition of those Loyes which she had promised him.

The foresayd Ioyful mysteries may be distributed to each Hour of the Office of the B. Virgin, The first, at Mattins ; the second, at Prime; the third, at the Third Hour ; The fourth , at the Sixt; The fifth , at the Ninth; the sixt, at Vespers ; and the seauenth , at Complin; On each one of which we way deuoutly meditat the while , and so in the like manner we may meditat then on our Beads ; a deuotion most acceptible to our B. Lady , as from this Example we may perceiue , recounted by Pelbert in the Stel-

Bb v lary

386. *A Method to leue  
lary of the B. Virgin.*

There was , sayes he , a yong  
man , who making himselfe Re-  
ligious of S. Francis , his Order ,  
was accustomed before he entred  
into Religion , to crowne a cer-  
taine Image of our Lady with a  
wreath of flowers which he dayly  
gathered for that intent , but  
being once become Religious ,  
wanting the commodity of flo-  
wers , he intermitted this deuo-  
tion , though so vnwillingly as  
the leauing that , made him re-  
solue at last , to leaue being Reli-  
gious also , and being vpon the  
point of departing the Conuent ,  
behold our B. Lady appeared vnto  
him saying ; leaue off that your so-  
pernicious resolute vpon so triuial  
an occasion , and if you desire to  
vndertake a deuotion grateful  
vnto

vnto me, in steed of making me a material crowne of flowers , offer me vp a spiritual one of salutations , and I shal be farre more delighted with it , and the forme of it shalbe this: you shal first say a *Pater noster* , in memory of the Ioy I conceiued when the Angel saluted me and the Eternal word was Incarnat in my wombe , and say. IO. *Aue Marias* in consequence thereof. Secondly , you shal do as much ; in memory of the Ioy I had in visiting my co-sen Elizabeth: and so forth,vnto the seauenth Ioy I had ; which you shal conclude with the last three *Aue Marias* of your Beades , so the whole number wil amount to 7. *Paters* and 63. *Aue Marias* ; which deuotion if you shal dayly performe in mine honour

nour , know you shal much more please me , then in that other deuotion which you had ; and ha- uing sayd this , she vanished away , leauing him exceedingly comforted and strengthened in his vocation. Now it hapned that whilst one day he was performing this deuotion , a certayne Religious beholding him by chance , sawe an Angel standing by him , threading on a golden thread , as many roses as the Nouice sayd *Aue Marias* , and for each *Paternoster* a golden lilly : at which when the Nouice had done he joined them together , and crowned his head with them ; the Religious man astonished at this vision , charged him by vertue of holy obedience , to declare vnto him what deuotiōs he vſed; which  
he

he doing with great sincerity, the Religious man encouraged him to persist therin, assuring him it was a deuotion the B. Virgin was delighted with.

And S. Bernard exercising this deuotion our B. Lady appeared vnto him once, saying vnto him; my sonne, this deuotion of thine, is exceeding grateful to me, and that thou mayst perceiue so much, I haue obtained of my sonne for thee in reward thereof, the grace of preaching, and of working miracles; besides, I promise you, one day to make you participant of those Ioyes which you dayly call to remembrance; and *de facto* soone after, the holy Saint began to be famous indeed for miracles, and to abound in innumerable graces, and conuerted a world of soules

590 A Method to loue  
soules by his learned preachings  
and force of his miracles.

---

Of the Interior Reuerences we  
are to exhibit to the Glorious  
Queene of Heauen, and of the  
place, time, & occasion of exer-  
cising them.

### C H A P. XXI.

 ITHERTO we haue  
spoken of the Ado-  
rations we are to  
make, the exterior  
accompanying the  
interior, with relation to mans  
composition consisting both of  
body and soule; Now because  
those exterior are not alwayes  
to be performed, neither are all  
places

places and times accomodate for them, we wil only speak of such interiour Adorations as we may be exercising, they being only acts of adoration produced by the Wil; which according to S.Thomas, are those which the Blessed in heauen only exhibtvnto Alm. God. These then, there is none but may performe, when in the performance of the others, they are hindred either for want of commodity of place or time, and these indeed are the most excellent of al, and most acceptable to Alm.God, as those without which the others were nothing worth.

And it being our principal scope, to treat of reuerencing the Mother of God, we wil only exemplifie in that, and instruct her votaries in the place, and Time,  
when.

when and where they are principally to be exercised. In al times and places they may comodiously be produced, but cheifly when for the company of others we cannot exercise any other deuotion, as also when we ride, walke, eate, or take repose; at al which times it is but lifting vp our mind to heauen, and to say with our hart: I humbly adore you, O B. mother of my Sauiour Christ; I adore you O Queene of Angels, or the like; in only doing of which, we sanctify al we do, making euery one of those indiffrent actions, æquiualent to prayer: happy the ground they goe on, happy the bread they eate, & the rest they take, who are so exercised the while; So when the Clock strikes, it were a good deuotion.

wotion in this sort to eleuat our  
mind, as also before each Houre  
of our B. Ladyes Office, produ-  
cing an act of interiour compla-  
cence, saying with our heart: I  
exceedingly reioice O B. Virgin,  
for your high honor of being Mo-  
ther of God, of being Queene of  
heauen, &c. which cannot but be  
most acceptable and grateful vnto  
her. In the meane time this deu-  
otion were best perfomed on  
their knees, it being a posture  
most repugnant to slouth and te-  
pidity.

Besides, for those who are trou-  
bled with infirmity, age, or any  
other weaknes, this deuotion  
were best, as that which without  
any difficulty they may performe,  
since there is none but haue their  
spirit free, or at least so free, as  
for

594 *A Method to loue*  
for a glance or so they may reflect  
it vpon heauen, how euer other-  
wise they are incumbred, And  
a great consolation this ought to  
be to euery one, that without any  
other paynes, then the only lif-  
ting vp the mind to God , so it be-  
don with spirit and viuacity, one  
may merit so much , as to arriue  
to most high perfection. When  
one then, is sitting by the fire , or  
reposing on the bed, let them but  
exercise their mindes in these In-  
terior acts of deuotion , and euen  
when they seeme to men most  
idle, they shal appeare vnto God  
most vertuously employed. O  
most happy imployment , that a  
man in a manner doing nothing,  
may do as the very Angels in  
heauen, And while some, to finde  
out solitud and deuotion , retire  
them-

them to the Desarts, and liue Eremites liues , he that exerciseth but these adorations , hath al that within himself, which they seeke abrode , and may assoone arriue to the height of perfection by this easy way , as by the most fatigable they can go. Besides, these acts of Adoration haue yet another benefit, that they expose vs not to vainglory , which others perhaps may do, as being only betwixt God and our selues performed in the interieur of our soule, which by so much the more in nobles them aboue the other, as the soule exceeds the body in nobility; and therfore of the bodyes operations we are to haue no regard at al, further then they go accōpanied with the attention of the mind, cōformable to that saying

596 A Method to loue  
of the Apostle : Corporalis exerci-  
tatio ad modicum utilitatis.

But to returne to our purpose, the seruant of the Queene of heauen is to the vttermost bent of spirit and industry to employ himselfe in these interiour Adorations, as farr forth as the circumstances of time place, & occasion shal giue him leaue. Notwithstanding he is to haue regard the while to accompany them ( if he can) with exterior reuerence both because the one much aydes the other, as also because the neglect of them alwayes implices an inexcusable negligence ; which that Example which Pelbert recounts, doth wel declare , happening in his time in Hungary, and recounted vnto him by a Religious man of worthy credit , and it is this-

A

A Religious of the same Order  
was accustomed euer at the *Ave  
Maria bel*, or *Angelus Domini*, to  
rise out of his bed at the houres of  
night, and humbly on his knees  
salute the Queen of heauen; This  
deuout custome once, being per-  
swaded by slouth and lazines, he  
omitted, when behold, being  
falne a sleepe againe, he seemed  
in his sleepe to see, the Church  
steeple euē incline it self vnto the  
ground; which sight three times  
being represented vnto him in  
sleepe, at last he imagined that  
he heard these words; Miserable  
and negligēt creature as thou art,  
art thou not ashamed to see euen  
senslesse creatures thus bow down  
themselues in reuerence to the  
Mother of God, whilst thou sen-  
sible as thou art, negle&ttest it? by  
which

which vision touched with a lively sorrow for this neglect, he became more ferverous thereafter in his deuotions.

These interiour Reuerences then, although of themselues they be of neuer so high worth and dignity, yet when commodiously they may be done, we are neuer to neglect the exteriour, but stil accompany the one with the other, that the ferverour of the one ioyned with the other payne may render them more meritorious; and the best place for the exercising these deuotions is, when the commodity of some Chappel or Oratory is offred vs, at which time we are vpon our knees, in a more particular manner to commend our selues to Alm. God and his B: Mother; And of

of this we haue for paterne our Sauiour Christ , who as often as he ascended to Hierusalem , repayred euer to the Temple , the first thing he did, to offer vp to his eternal Father his prayers and adoratiōs. In imitation of which, those of the Capucines Order haue a constitution , that when they arriue in any place, they are first of al to resort vnto the Church , and there to adore the Blessed Sacrament : the words of the Constitution are these: Being arriued to the place where we are to goe, to shew our selues true sonnes of the Eternal father, we are first to visit the Church, where hauing don reuerence, &c.

And diuers by these meanes haue escaped imminent dangers; as appeares by this following holy

story , recounted by the Illustrious Iames Voragius Archbishop of Genua, in his history of the B. Virgins Assumption.

There was ( sayes he ) a person of quality , whose wife excelled in al vertues , but principally in deuotion to the B. Virgin , so as no day past that in some reuerent and Religious manner she did not honour her. Now it happened that her husband through his excessiue prodigality , at last fel into want and misery , in so much as one day some noble men inuiting themselues to dinner with him , and he wanting meanes to entertayne them , in that splendid and abundant manner as he was wont , to avoyd the shame went forth into a wood , where he intended to absent himself while they

they might be come and gone without taking notice of their visiting him; whilst in a Melancoly passion he wandred vp and down then revolving in his mind into what misery he was falne, behold a person of a horrible aspect, mounted vpon a horse no lesse horrid then he appeared vnto him, requesting him to let him know his cause of discontent; To whom the Gentleman ( after he had recollected his spirits which feare with its dismay, had putt to flight at first ) declared his whole fortunes ; at which ( quoth the other ) if that be al , take comfort, for I wil promise you ( grant me but one request ) to reduce you to an estate more riche and opulent then euer you were in before; It must be a strange request( sayd

Cc the

the Gentleman ) I shoulde not  
grant you vpon that condition;  
nay, it is but easie in performance  
sayd the diuel ) for it was he dis-  
guised in that shape ) to witt, that  
on such a certaine day and houre  
you bring your wife along with  
you , and meete me in this  
place:& this being agreed vpon,  
the diuel directed him to a caue,  
where he foud a mighty treasure,  
by the helpe of which, recouering  
out of his necessitie, he liued in a  
more noble way then euer. Now  
it hapned, the time drawing nigh,  
when ( as he had promised ) he  
was to take his iourney with his  
wife vnto the place appointed.  
and she perceiuing that som-what  
extraordinary was in hand, by his  
hasty warning her to prepare to  
take horse with him, and the trou-  
ble

ble of his Countenance, when she could by no meanes gett out of him what it was ; she recommended the matter to the B. Virgin , & presently tooke horse so obedient to her husband, as never to examine further his intentions ; Now it hapned on their way, that passing by a litle Chapel dedicated to our B. Lady, the Lady by the consent of her husband lighted and went in , only in mind to do her deuotions , and returne againe; but behold, whilst with prayers and teares she commended to the Queene of heauen the good successe of her affayres, she was diuinely cast into a sleepe meane while the B. Virgin assumed her shape , and with her husband went on her way.

They were no sooner arriued

C c 2 at

604. *A Method to loue*  
at the entry of the wood , but the  
diuel with great noyse and furie  
appeared vnto the Gentleman,  
not daring to approch vnto him  
for feare of our B. Lady ( whom  
presently he knew) but casting on  
him a sterne regard in this man-  
ner he spake vnto him; vngrate-  
ful and perfidious as thou art , is  
this al the reward I haue, for those  
great benefits thou hast receiued  
of me? didst thou not promise to  
conduct thy wife hither vnto me,  
and in her steed had thou brought  
heer the mother of Alm. God?  
It was against thy wife ( since  
against this I cannot ) I intended  
to auenge my selfe , for her being  
so diligent in the honour and  
firme affection to the Queene of  
heauen.

Wherunto the B. Virgin thus  
an-

answered him : and whence is this temerity thou abominable Feind , that thou shouldest dare to offer any iniury to those who loue and reuerence me ? goe hence to Hel againe , and desist from malicing them , vpon payne of a greater hel , then euer yet thou felst ; When the diuel with a violent clatter , as if al the wood had been torne vp by the rootes , strait vanished away , and left the Gentleman in such affright , as he fell flatt to the ground before the B. Virgins feet , beseeching her pardon for his offence ; who sharply reprehending him for it , commanded him to goe backvnto the Chappel , to awake his wife out of her trance , and returning home with her , to discharge his house of al those il gotten goods , so dam-

Cc 3 nable

nable to keepe : Al which he punctually did , and quitting both those goods and his euil together , he became in short time of more plentiful fortune, then euer he was before , by the special fauour of the Queene of heauen; who is alwayes succourable and merciful to those , who implore her ayde in their necessities , and aduantage them with high graces and priuiledges , who endeauour to honour her with this excellent sort of Adorations, as wel exterior as interior, which hitherto we haue largely treated of ; together with the reasons , discourse , authority , and wondrous examples ; which should induce vs to the embrasing of it , which is the principal scope and ayme of al this worke.

And now at last , we haue  
brought it to an end , by the par-  
ticular fauour and assistance of  
Alm. God , obtained through  
the intercession of his glorious  
Mother , our most benigne and  
B. Lady ; whom we beseech by  
the same intercession , to render  
vs worthy of the participation  
at last of eternal good , which  
being only that , which can satiat  
indeed , can only render vs on al  
parts happy and content.

**F I N I S.**



## Faults escaped in the Print.

Page 8.line 1. read vwhich God p.13. l.2. the  
cause, p. 16 l. 14. vanished, at fight of, p.  
17 l. 17 al which, p. 36 l. 18 at his, p. 38 line 9  
Soueraigne, p. 48 l. 1. the Dungeon, p. 51 l. 9  
Confessour, p. 59. l. 15 freed, p. 61 l. 7 heare  
our, l. 10. supplicat p. 63.l.7 rwas a , p. 64 l. 12  
at the, p. 65 l. 2 tendernes p. 71 l. 9 conclude,  
p. 88 l. 3 offred, p. 98 l. 10 Sauiour, p. 103 l.  
19 curiously, p. 109 l. 12 abie&tly, l. 13 at the  
vvorlds, p. 111 l. 1 they presently vndertooke,  
p. 115 l.8 moneths space, p. 121 l. 12 adorning,  
p. 113 l. 7 title of, p. 132 l. 8 not such, p. 147  
l. 11 chose, p. 148 l. 8. the like, p. 157 l. 9 that  
p. 164 l. 17 vvords, p. 169 l. 3 execution, p. 178  
l. 8 high nobility , p. 182 l. 13. them most , p.  
186. l. 1 neere the, p. 189 l. 1. altar, p. 210 l.  
18 gust, p. 218 l. 4 holÿ man, 131.l. 14 man of,  
l. 15 may vvel, p. 236. l 12. theirs there, p. 237.  
l. 1. them, p. 260. l. 5 this deed, p. 261 l. 11. af-  
terwards , p. 284 l. 15 at al, p. 289 l. 16 then,  
p. 315 l. 4 protection , p. 322 l. 3 earth , l. 6  
could I alleage, p. 329 l. 19 better, p. 338 l. 17  
at each: p. 349 l. 3 at Paris , p. 374 l. 15 them,  
l. 20 he sayes, p. 390 l. 12 houre , p. 400 l. 8  
fiercenes, p. 416 l. 8 bovved his knees, p. 446 l.  
18 he was, p. 455 l. 5 aske, p. 463 l. 6 and the,  
p. 464 l. 5 lawyer , p. 473 l. 16 of his, p. 487  
l. 17 enuironed, p. 492 l. 2 he hath, p. 510 l.  
12 she was, p. 534 l. 19 fell, p. 553 l. 16 media-  
trix, p. 581 l. 11 conceiued.







